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Cardinals Manning, Ledochowski, Antonelli, McCloskey, Abbot Wimmer, and Dr. L. Windthorst in the group behind him

THE HISTORY OF MOTHER SETON'S DAUGHTERS

THE SISTERS OF CHARITY OF CINCINNATI OHIO 1809–1923

BY

SISTER MARY AGNES McCANN, M.A., PH.D.

OF THE CATHOLIC UNIVERSITY OF AMERICA

AUTHOR OF 'MOTHER SETON, ARCHBISHOP PURCELL AND THE ARCHDIOCESE OF CINCINNATI,' 'MOTHER MARGARET GEORGE,' 'THE WOMEN RELIGIOUS OF THE UNITED STATES,' AND 'LITTLE BLOSSOMS,' POEMS, 2 VOLS.

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THE HISTORY OF MOTHER SETON'S DAUGHTERS

VOLUME III

THE HISTORY OF
MOTHER SETON'S DAUGHTERS
THE SISTERS OF CHARITY OF CINCINNATI OHIO

CHAPTER XVI

THE SISTERS GO TO COLORADO AND OPEN THE FIRST PUBLIC SCHOOL IN TRINIDAD — WORK IN NEW MEXICO — FIRST PAROCHIAL SCHOOL ON PRICE HILL, CINCINNATI

1870

THE history of the thirty years between 1870 and 1900 are without parallel in the variety of prominent events in the United States; so, too, records of the The Sisters of Charity of Cincinnati Ohio, during the same period, furnish many important happenings within the society itself and for the good of those for whom the religious body was founded. Five years before the opening of the mission in Trinidad, in 1870,[1] members of the community had passed through Colorado in a wagon-train bound for New Mexico and had settled in the City of the Holy Faith, Santa Fé, the land of the "Poco Tiempo." In this very old city (founded in 1605) the St. Vincent Orphanage became a boon to poor Mexican children deprived of home and parents; and the St. Vincent Hospital, serving the double purpose of a home for

[1] Beshoar, M., M.D., *All about Trinidad and Las Animas County, Colorado,* p. 55, Trinidad, 1882.
Pearson's, *The Making of Colorado,* p. 80, Chicago, 1908.
Conard, Howard Louis, *"Uncle Dick" Wooton,* p. 29, Chicago, 1890.

Seminarians and an abode for the sick, drew upon itself the attention of mine owners and railroad officials. Directors of the Atchison, Topeka, and Santa Fé Railroad acknowledged in after years that it would have been almost impossible to build the road, if the Sisters Hospital in Santa Fé had not been there to receive those laborers who needed medical or surgical attention. In recognition of this fact, the Sisters traveled, for a long period of time, over this part of the country without being required to show pass or ticket; but in 1870, there were few railroads in the West. Between 1860 and 1870 the railroad mileage of the United States had almost doubled. The Union and Central Pacific Roads had met at Promontory Point, Utah, on May 10, 1869, forming the only transcontinental line in the country. The Union Pacific and three other short lines had reached Denver. The eastern extremity of the Northern Pacific was just begun at Duluth and hints of it were showing in Washington Territory. Dakota had sixty-five miles of railroad and Wyoming, four hundred and fifty-nine. There were no others in the great expanse of the West.[1] Another decade of years passed before New Mexico became acquainted with the power of steam and welcomed the iron-horse. As the St. Vincent Hospital had no means at its disposal and Bishop Lamy was as poor as the Sisters, it was necessary for the latter to visit the mining camps to solicit help. An account of the hardships endured and the perils encountered by the Sisters on these expeditions is equal to any of the stories we read of frontiersmen and pioneers in the great western wilderness: besides, they were women and religious, accus-

[1] E. Benj. Andrews, *The Last Quarter-Century in the United States*, Vol. I, p. 2, New York, 1896.

tomed to be secluded from the world, protected from harm to body or soul and supplied with the ordinary comforts of life. For the sake of suffering humanity they must now go out into an " Egypt with every rock a sphinx, every peak a pyramid," [1] but in that land, even to this day, a stranger is master of the house to which he shall come. Sister Catherine, one of the Santa Fé pioneer band, in her description of perilous trips through Gunnison County and Black Cañon, Colorado, gives us the prelude to the Sisters' work in that Territory.[2] She and her companion walked miles and miles from one railroad camp to another: they forded rivers, especially the treacherous Gila and Rio Grande: they scaled almost perpendicular mountain sides: they were tortured by fear of the Indians: they barely escaped, at times, showers of rock blasted above them: they were refused, a few times at evenfall, an entrance to a camp and had to pursue their toilsome journey to another section house, without guide, with no light but the stars, threading their way over unmade paths, fearful of heart and weary of limb. She records how they would wonder what Superiors, and Sisters at home would think if they knew their condition and the dangerous places into which their footsteps were led. The Sisters at the Mother House in Ohio could never imagine the hardships endured: for, in the shelter of home, who can form a true idea of desert land, rugged mountains, untraveled country, rude mining cabins or tents, and miles and miles of districts untenanted, except by the stealthy savage, or stealthier beast of the forest? When we read the journals of those days, one thought alone can find place in our mind — God wanted the Sisters

[1] Lummis, Charles F., *The Land of Poco Tiempo,* p. 9, New York, 1913.

[2] Archives of Mount St. Joseph, Ohio.

in Colorado. He guarded their footsteps over devious paths, protected them on dizzy heights and held them back from treacherous depths or lurking foes.

After passing through Colorado as mendicants for the poor and needy, a school in Trinidad was contemplated and a petition from Father Munnecom through Father Machebeuf was sent to the Mother House in Cincinnati for teachers.

Part of Colorado, south and south-west, was in the country acquired by the United States from Mexico in 1848 [1] and a square portion to the north and east was in the Province of Louisiana, ceded to the United States by France in 1803. Trinidad situated in the south-western part of Colorado was formerly Mexican territory and, for a long time, there was an uncertainty whether it belonged to New Mexico or Colorado. Its location attracted settlers, Indians, and freebooters alike.[2]

As late as 1866–67, only three years before the Sisters' arrival, it was the scene of a bloody battle between the Ute Indians and a troop of cavalry from Fort Stevens under the command of Colonel Alexander. Led by their notorious chief Kanihache the Utes, for the last time, offered untold indignities to the citizens of Trinidad and of Las Animas County. Colonel Alexander, it was said, on this occasion, abandoned his Quaker garments and appealed to the sabres and Sharpe's carbines of his men. This was the final struggle of the white men with the Utes and it took place in 1867. In 1868 there were only two or three American ladies in Trinidad. On account of the mountain fastnesses, close by, it had won the bad repute of a

[1] Read, Benj. M., *Illustrated History of New Mexico,* p. 448, Las Vegas, New Mexico, 1912.

[2] Beshoar, *op. cit.,* pp. 55–60.

rendezvous for thieves and murderers. It had one small church (Catholic) and no school.

Civilization finally triumphed and in 1876 — Centennial Year — when Colorado became a State, Trinidad was a thriving little town. The first settlement here was by a man from the States in 1846, but soon he abandoned his wild home and had no successor until 1859. Las Animas County, so called from Las Animas, or Purgatoire River, was created by an act of legislature in the year 1866. A military road from Bent's Fort, through the Raton Pass had been built in 1846. The United States mail coaches first ran over this route in 1860[1] and the Sisters of Charity, Mother Seton's Daughters, passed over it, first in 1865, on their way to Santa Fé and, again, to make a settlement in Trinidad in 1870.[2]

It has been stated in a former volume that in February, 1870, Sisters Ann Mary and Eulalia left the Mother House in Cincinnati for the mission in Santa Fé, New Mexico, and that Sisters Augustine and Louise were transferred from Santa Fé, to the school about to be opened in Trinidad. Sister Fidelis was appointed for this school, likewise, and traveled thither from Ohio with Sisters Ann Mary and Eulalia and there awaited her companions from the south. She graphically describes her first days amid the Rockies, in the shadow of Fischer's Peak, and her struggles with the Spanish language and the rainy season. During the time she awaited her future companions, she had only one visitor who could speak English, Mr. George Simpson, now buried on the top of the mountain called " Simpson's Rest." [3]

[1] Beshoar, *op. cit.*, pp. 8, 55–60.
[2] Archives of Mount St. Joseph, Ohio.
[3] Beshoar, *op. cit.*, pp. 55–60.

Mrs. Simpson was a Mexican, a very saintly woman and a true friend to the Sisters during subsequent years. Mr. Simpson urged Sister Fidelis to study Spanish, a language she would need henceforth, and gave her a grammar so that she would be ready for instruction from Sisters Augustine and Louise who arrived in a few days, and the first mission of the Sisters of Charity in Colorado began by opening the first public school in the Territory.[1] After the school was opened about a month, applications were received for boarders and this necessitated the building of a kitchen. Having secured some lumber, Sister Augustine found an alleged carpenter who built a fourteen by twenty structure with board roof and one small half-window and a door. A rain storm came the night after the roof was placed and morning found the kindling wood to be used for lighting a fire floating about like toy boats. The floor was mud so that the process of dipping up the water was not the easiest. An old carpenter's chest used for a pantry was opened and the only food found therein was a sheep's head. The stove was full of water and it took some time to prepare even so frugal a repast as the larder afforded. A year or so later, the old adobe house showed signs of falling to pieces and Sisters Eulalia and Fidelis were sent to beg from the railroad employees engaged on the Denver and Rio Grande Road from El Moro to Denver.

Father J. T. Munnecom wrote to Archbishop Purcell as follows:

"TRINIDAD, COLORADO TER.,

MOST REV. ARCHBISHOP,

Although personally not acquainted with your Grace, I take the liberty to address you on a subject of the

[1] Senator De Busk, Personal Account to the Author.
Senator Barela, Personal Account to the Author.

utmost importance to the mission of our good Sisters of Charity here in Trinidad.

I have been endeavoring to build them a good large house which they need very much and have partly succeeded, but as I have at the same time great expenses to complete my church and as our means are so limited, I cannot see my way through without some assistance. Here, Most Reverend Archbishop, it is not as in the States where every subscription for religious institutions meets with liberal assistance, here in this country the priest has to do nearly everything by himself, he must be the first and the last, — if not — all remains at a standstill, and I can say to your Grace that till this day, I have received not a single dollar in assistance of building the Sisters' house. Now, if your Grace would allow the Sisters to collect here during vacation in some small towns in our vicinity, they would get some hundreds, I am sure: this would help us. The priests never go collecting here and cannot possibly leave the parish more than two or three days. It is impossible to open school next September in the present old building, it is too small to contain the number of pupils in attendance and the health of the teachers is at stake from the want of sufficient ventilation under which they are laboring at present. I know and I hope, Most Rev. Archbishop, you will not refuse this petition. Do not fear for the Sisters' travelling. I will see that they are properly attended to during their journey, etc.

The Sisters are all well. Our exhibition will be on July 1st and our Rt. Rev. Bishop Machebeuf will be present.

Hoping to hear from your Grace by a satisfactory reply,

I remain, Most Rev. Father
Your most sincere and obt.
Servant in Xt.
J. T. Munnecom.
P.pr.
Trinidad, C. T." [1]

1 Archives of Mount St. Joseph, Ohio. Western Letters.

Permission was granted and the Sisters went on their expedition. Their first stopping place was about twelve miles from Trinidad where they found at sundown a camp filled with young Irishmen and Mexicans. The wife of the Superintendent received the Sisters kindly and told the men the object of their visit. The generous-hearted laborers immediately showed their willingness to give by placing in the hands of the Sisters their charitable offering. One young man in his eagerness to help the Sisters provoked much merriment by his mixture of English and Spanish in addressing the Mexican workmen. The woman who had the labor of providing for this company of men made the Sisters comfortable for the night and the men spoke in very subdued tones that their visitors' rest might not be disturbed. In the morning after a very early meditation, no doubt on the Master's journey through Galilee, and after a wholesome breakfast, the Sisters were told that they must take a hand-car to reach the next station. The men spread their coats on the car and just as they were about to start, one man called,

"Hold on Jim! Oh, Sister, for God's sake hold up your feet; if we had started both would have been torn off."

Shortly after their departure from the camp, they encountered a swarm of insects. Covering their faces with their aprons for protection they were carried along at great speed for several miles before they emerged from a cloud of grasshoppers. Having removed their aprons they found them covered with a thick brown paste. The intense heat of the sun also added to their discomfort. On the way to the third station, the hand-car had to be removed from the tracks for an incoming

train. The Sisters alighted and walked over the plains to two little white tents, the homes of shepherds. In one of the tents was a wash-boiler and inside of it five biscuits. Having eaten nothing since five o'clock in the morning, they were hungry and the biscuits looked and were tempting, so they took two, one apiece, and thus appeased the pangs of appetite.[1] This begging tour lasted ten days and the Sisters secured enough money to pay for an adobe building still standing, but about to be demolished and to give place to a structure which looks well on the architect's blue-print (1920).[2]

While all the begging tours left memories of thrilling experiences, such as those through Breckenridge County, they likewise impressed heart and mind with grateful and tender recollections of generous kindness and sympathy. In these happy reminiscences, Sister Brigid of Leadville and her companions occupy a prominent place. All the scattered clergy in the Territory of Colorado began to see and feel a great awakening and the Church was leading the onward march of civilization. A letter of Bishop Lamy to Archbishop Purcell shows that through the country, especially around Denver, there was great activity. His Lordship wrote:

"Santa Fé, December 29, 1871.

Dear Friend:

Left Baltimore Oct. 29, passed through Mt. Vernon (Ohio) where I spent a few days with Father Brent, went to Danville, said Mass and following Sunday in Mt. Vernon. This visit to my first mission in Ohio was a great treat to me. Appealed for help and received $400.00, collected in St. Louis and had half fare from Baltimore to St. Louis and from St. Louis

1 Archives of Mount St. Joseph, Ohio, Sister Fidelis.

2 This building finished in 1822 reflects great credit on the Reverend John B. Hugh, S. J.

to Santa Fé. Father Machebeuf is in Denver. Wonders! Four hundred houses in a year, number of inhabitants ten thousand, gas, waterworks, railroad depots (4 or 5), street cars. Remained over Sunday in Trinidad, Colorado Territory, half way between Denver and Santa Fé. The Sisters of Charity have a good school there. Their new house is almost completed. Our Sisters of Charity here are all well and kept very busy, — part of their house was improved in my absence. Working slowly but surely at new cathedral." [1]

The Archbishop was beginning to experience the satisfaction arising from works initiated by him and to reap the benefits of his heroic sacrifices. In another letter he says: —

"The Sisters of Charity are not only doing an immense good to the orphans under their care but also to all classes as their duty often calls them to go in public. The legislature voted $100. per month for a Hospital. Not much, but shows good disposition. We must learn like Abraham to hope against hope. Out of four Americans that came to Hospital these few months past, three of them were baptized, two died after receiving the last sacraments with pious dispositions and the other, the wife of an American Officer is now a good practical Catholic."

He then describes traveling "250 miles without houses, camping *à la belle Etoile* and exposed to be scalped at every step, of stopping for water and finding clothes and camping articles etc., with fresh human blood on them." The night previous four men had been killed by the fierce Navajos and their bodies were found a few days later. This happened within twelve miles of Ft. Sumner, where five companies of soldiers were

[1] Archives of Mount St. Joseph, Ohio, Letters (Lamy).

stationed. The Archbishop said Mass at the Fort and several soldiers "went to their religious duties."

At Fort Stanton, one hundred and twenty miles further on, close to the boundary of Texas, a great number of the soldiers approached the Sacraments. The Archbishop had traveled over nine hundred miles, had given confirmation in twenty-five settlements, most of them new places, had found seven new churches in process of building, and one completed which he blessed.[1]

New Mexico always had a remarkable number of churches. One of its historians says:

"In 1617 — three years before Plymouth Rock — there were already *eleven* churches in use in New Mexico. Santa Fé was the only Spanish town; but there were also churches at the dangerous Indian pueblos of Galisteo and Pecos, two at Jemez (nearly one hundred miles west of Santa Fé and in an apalling wilderness), Taos (as far north), San Ildefonso, Santa Clara, Sandia, San Felipe, and Santo Domingo. It was a wonderful achievement for each lonely missionary — for they had neither civil nor military assistance in their parishes — so soon to have induced his barbarous flock to build a big stone church and worship there the new white God."[2]

He says, too, that while the Spanish people were confined by the desert so far as home-making went, the missionaries were not limited in that manner, but penetrated the desert and had six churches in six of the "Seven Cities of Cibola" (Zuñi) and built three others among the wondrous cliff-towns of Moqui. On the way to Santa Fé, a few miles from Glorieta, from the train windows can be seen the ruins of the old church of the pueblos of Pecos, reared more than three hundred

1 Archives of Mount St. Joseph, Ohio, Letters (Lamy).

2 Lummis, Chas. F., *The Spanish Pioneers*, pp. 161–169, Chicago, 1918.

years ago, for Pecos was the largest town in the United States four hundred years ago. The thoroughness of Spanish missionary work is shown by the fact that a century before our nation was born, there were in our territories, over fifty stone churches for the benefit of the Indians while there were not in the whole country at that time, so many churches as that for the white settlers. The record of the Spanish missionary has never been equalled up to the present time. San Gabriel, the first capital of New Mexico, was founded July 12, 1598, the birthday of New Mexico, and remained the seat of government until 1605, when La Villa Real de la Santa Fe de San Francisco was made the seat of government. San Gabriel or San Juan de los Caballeros was near the junction of the Chama with the Rio Grande thirty miles north of Santa Fé. In 1824, at the fall of Iturbide, New Mexico became a State of the Mexican Union. Later, when war was declared between the United States and Mexico, General S. W. Kearny was sent to conquer New Mexico. He entered the territory in 1846. General Armijo fled and the people accepted C. Bent as governor. The last priest of the old *regime* was Padre Gallegos in charge of the parish at the arrival of Bishop Lamy. Father Machebeuf superseded him. "Padre Gallegos was twice elected to Congress after his return to secular life."[1] The Jesuit Fathers were established in New Mexico in 1867 by Fathers Vigilanti, Rafael Bianchi, and Donato M. Gasparri.[2]

[1] Villagra's *Historia de la Nueva Mexico*, Canto 16, p. 90.
Lummis, Chas. F., *Spanish Pioneers*, pp. 285–310, p. 89.
Read, Benj. M., *op cit.*, p. 246.
Roosevelt, Theodore, *The Winning of the West*, pp. 239–240, Vol. V. New York, 1905.

[2] Prince, *Spanish Mission Churches*, pp. 39–40, 168–169. Archives Jesuit, New Mexico.

Not only were the missionaries teaching the savages and reclaiming them from paganism, they were, likewise, making a wonderful mark [1] on the world's knowledge. Some of them became the most important historians America has had, and they were foremost scholars in every intellectual line, especially in the study of the languages. Like the classic writers Herodotus and Strabo, they did more than chronicle: — they studied the antiquities, the arts, and the customs of the natives. For the study of the real history of America, the great volumes of Torquemada, Sahagun, Motolinia, Mendieta, and a host of others are indispensable. The Spaniard like the missionary looked to the well-being of the aborigines. He never made the Indian work in a mine in New Mexico.[2] The Indian prized the turquoise but he did not crave gold, and the blue stone often occasioned trouble among the nearby pueblos. The only prehistoric mine in the Southwest was the "Great Turquoise" and it was worked with a stone hammer before Columbus and before gunpowder for the rare blue and green nuggets. The story of hundreds of pueblo Indians being imprisoned at hard labor by the Spaniards and being released only by the caving of the mine is fiction not fact, for the "Great Turquoise" [3] never caved in. Mr. Lummis says also:

"It is fortunate for archaeology that the Spaniard was his brother's keeper. Had the Pueblo enjoyed sixteenth century acquaintance with the Saxon, we should be limited now to unearthing and articulating his bones."

[1] Pinotti, *Bibliographia Catholica Americana*, p. 13, N. Y., 1872. "When the Pilgrims were yet in Holland, a Peruvian wrote in Florida the first of its historical works."

[2] Lummis, *The Spanish Pioneers*, p. 91.

[3] Lummis, Chas. F., *The Land of Poco Tiempo*, pp. 15–24, 33–39. *Ibid. The Spanish Pioneers*, pp. 23–24, 91–92.

Home life is the gift of Spain to these Pueblos. Sheep made the Territory possible; and having fed and clothed New Spain, making its customs if not its laws, became the material symbol. The first sheep came with Coronado in 1540, but the present day sheep are descendants of the merino flocks of Oñate. Sheep owners and sheep tenders became the two distinct classes. The Spanish governor, Baca, had two million sheep, Chavez, the first governor of New Mexico under the Mexican Republic, had a million, and the last of the great sheep kings, Perea, had two hundred thousand. These sheep kings, even the most conscientious, wielded a power before which the government was a nonentity. The sheep tenders became in a sense serfs. Even commerce was controlled by the sheep industry for there were no railroads and consequently no markets. Home consumption was the rule and shawls for the women and blankets for the men were made in the Mexican looms. Some were exported in exchange for oranges, coffee, dried fruits, and Indians girls by a caravan which left New Mexico in March and returned in September. The traders were likewise hunters and brought from the land of the Comanches at their own peril, a year's supply of buffalo meat. Their next expedition would be to the Zuñi salt lakes for a twelvemonth's store of the briny product. A suitor for the hand of a Mexican daughter had to prove himself worthy by completing successfully the above-named tours. With the railroads the *conducta,*[1] the name given to the commercial transaction, was abolished but sheep still occupy an important place in New Mexican life. When Sister Dolores Gutierez de Baca and Sister Maria Teresa Otero de Chavez were received as postulants in

[1] Lummis, *Spanish Pioneers,* pp. 21–24.

Santa Fé, the entrance gift or dowry was a subject of interesting speculation to the Sisters in Ohio whose valuation of estates had been in dollars or houses and lands. Wool, sheep, and hides were new factors and with the intimate geography of the western country they set themselves to study the fauna and flora of their new field of labor. The very interesting " burro " was one of the curios sent to Mount St. Vincent, in the early days, but " Mexie " did not prove a great success as a lady's pony and the neighbors were not charmed with the tones of the Rocky Mountain canary.

While Sisters Augustine, Louise and Fidelis, with untold difficulties, were building the foundation of our houses in Colorado and Sisters Vincent, Pauline, Theodosia, Catherine, Ann Mary, and Eulalia were extending the establishment in New Mexico, the city of Cincinnati having covered the Mound Builders' plan and risen to the heights on the eastern and northern hills, began now to claim the slopes of the western elevation, especially the fairest of the seven hills, Mount Harrison, since called Price Hill, the Colorado of Ohio.

The Reverend John M. Bonner, son of Doctor Stephen and brother of Doctor Purcell Bonner, after his return from Ste. Sulpice, Paris, in the fall of 1867, entered the Faculty of Mount St. Mary of the West. The Catholics of Price Hill, and the village of Warsaw had been attending Mass on Sundays and holy days in the Seminary chapel. A great increase in the number of students rendered such an arrangement inconvenient and the Archbishop selected the Reverend John M. Bonner as pastor of a new congregation to be organized for the Catholics of Price Hill.[1]

1 Archives of Mount St. Joseph, Ohio.
McCann, *History of Mother Seton's Daughters*, p. 293, New York, 1917.

On July 30, 1868, he purchased for $3000, ground at the corner of Warsaw Pike and Rapid Run Road (now St. Lawrence Avenue) for a site on which to build church and school. The Reverend Henry Joseph Richter D.D. succeeded to the pastorate of St. Lawrence in May, 1869 and work on the combined church and school was begun before the end of the year.[1] On Trinity Sunday, June 12, 1870, the building was dedicated. The Chapel occupying the upper floor was blessed by the Right Reverend A. M. Toebbe, Bishop of Covington, Kentucky, as Archbishop Purcell was in Rome attending the Vatican Council. The cost of the St. Lawrence building was about $10,000. Forty families formed the new congregation and their children were the pupils of the school opened in September by Sisters Ann Agnes Orlett, and Francesca Cannon who resided at Mount St. Vincent Academy, Cedar Grove. The pastor of this new congregation had been the Vice President of Mount St. Mary Seminary but on account of difference of opinion between himself and the President, Very Reverend Francis J. Pabisch, LL.D. S.T.D., he withdrew from the teaching body and turned to parochial work and was at the same time chaplain of the Academy of Mount St. Vincent, Cedar Grove, where he resided in "Seton Cottage." From this time he became interested in the academic and normal work of the Sisters giving many hours each week to the teaching of collegiate courses. Previous to this time, professors of the Mount St. Mary Seminary had been chaplains for the academy and it is

McCann, *Archbishop Purcell and the Archdiocese of Cincinnati,* p. 87, Washington, D. C., 1918.

Lamott, Rev. John M., *History of the Archdiocese of Cincinnati,* p. 142, Cincinnati, 1920.

[1] *St. Lawrence Parish, Golden Jubilee,* 1920.

with no little pride that the Sisters of Charity look upon the honored scroll. Beginning with Bishop Quinlan we follow the list reading Doctor Barry, Bishop Rosecrans, Doctor Xavier Donald MacLeod, Doctor Pabisch, Bishop Gilmour, Doctor O'Regan, Doctor Hecht, Doctor Engbers, Bishop Richter, Bishop Byrne, and in still more recent years, Doctors Deasy, O'Brien, Nau, and Clark.[1] The two institutions Mount St. Mary Seminary and Mount St. Vincent Academy were allied institutions resembling Mt. St. Mary College and St. Joseph Academy, Emmitsburg. There was mutual help as well as mutual interest, and no one regretted more than the Sisters of Charity the arrival of the day which saw the departure of the Faculty and students of Mount St. Mary of the West to an eastern suburb. The clearing of woodland on the hilltops has made the old-time Seminary more and more conspicuous, and more and more commanding in appearance. "I am conscious of my former glory, a dignified monument of the past," it seems to say to all who gaze upon it, as all must who pass over Warsaw or Glenway Avenue to the crown of the hill.

St. Lawrence Church was not the only one founded during the Archbishop's absence. The St. Louis Church on the corner of Eighth and Walnut Streets had been purchased from the Campbellites and the Very Reverend Edward Purcell, V. G., dedicated it on March 13. It had been called Christ Church and its pastor was Elder William T. Moore, editor of the *Christian Quarterly*. Its new pastor was the Reverend A. Schwenniger, editor of the *Wahrheitsfreund*.

A Protectory for boys was opened by the Brothers of St. Francis, at this time, too, in the old St. John

[1] *History of Mount St. Mary's of the West,* pp. 61, 77, 105, 264.

Hospital on Third and Plum Streets. This institution as well as all the charitable associations of Cincinnati lost now one of its greatest benefactors, Mr. Charles Conahan, whose death was the cause of sincere and very deep regret to his fellow-citizens. Mr. Conahan was one of the founders of the Calasanctius Society, established in 1851 for the care and instruction of immigrants.

The Archbishop sent his condolences from Rome, and notified the family that he had said Mass for Mr. Conahan in the Eternal City, at which many Cincinnati friends assisted.

The Bible question was occupying the public attention in Cincinnati during the spring months. The names of prominent judges appeared in the controversy — Stallo, Storer, Taft. The opinion of Judge Taft (father of the former President) was finally accepted and his bill became the law in Ohio, that a Protestant version of the Bible should not be forced upon Catholic and Jewish children attending the public schools.

The editor of the *Catholic Telegraph* of March 24, 1870, gives the following article about the new home of the Sisters of Charity in Delhi Township, about ten miles from the city:

"Last Sunday, the Mother-House of the Sisters of Charity celebrated its first feast of St. Joseph, under whose patronage and protection this new novitiate is placed. For the first time High Mass was celebrated in the new home of the community, lately purchased of Mr. Biggs. It was for the Sisterhood a day of great joy and gratitude to God, whose loving care and all-powerful aid, these virgins of God consecrated to a life of Christian Charity, owe the blessings and success which attend them in all their efforts to promote the growth of religion. The last feast of St. Joseph will

be an important date in the history of the Community in this diocese — the opening of the new house will furnish better means and opportunities to train those to whom God gives the vocation of a Sister of Charity, in a manner which will enable them to fulfill more easily and perfectly all the duties of their charitable calling. We hope that this home of St. Joseph will soon be filled with the novices who will by their piety and usefulness continue the works of charity for which this community holds a conspicuous place in the history of the American Church."

On this site, " Biggs Farm," is situated the Mother-House, as well as the Novitiate, the Academy and College of Mount St. Joseph-on-the-Ohio.

The consecration of the Right Reverend Casper H. Borgess as Bishop of Calydon *in partibus infidelium* and Administrator of the Diocese of Detroit took place in the Cincinnati Cathedral on Low Sunday, April 24. Bishop Feehan of Nashville brought the Bulls from Rome in March. Cincinnati, for a long time, had been facetiously called " The Bishop Factory "; the Sisters of Charity were becoming noted, too, for Bishops-Elect, their former Chaplains, who took possession of their Sees and administered them with great honor and good to religion. Chicago received its new Bishop, the Right Reverend Thomas Foley, on February 27, 1870.

Besides the great subject, the Ecumenical Council, letters from Rome during the spring gave to the Sisters glowing accounts of the Exhibition of Art and the visit of the Holy Father to the galleries. The world is indebted to Pius IX for this display, the only Exhibition of the objects used in the Catholic Church that had ever taken place. The inscription over the inside of the main entrance to the Hall was:

" Pivs IX Pontifex Maximvs artivm qvibvs vbiqve gentivm devs colitvr praeclara opera providentia nvtvqve ejvs heic vadiqve collecta ac secvs porticvm atrivmqve svbitaria molitione in plvra conclavia divisvm singvla singvlis locis in ordinem tribvta et pvblice ad spectandvm exposita prior invisvs dignam magnanimo principe dignam, vrbe Roma celebritatvm praesentia et commendatione sva svspicare dignatvs est XIII Kal. Mart. a MDCCCLXX."

Many Cincinnati friends were among the fortunate tourists present in Rome at the great exhibition: Mrs. Peter, Mrs. Reid, Mrs. Keeshan.

CHAPTER XVII

FIRST SCHOOL IN MICHIGAN — "SETON COTTAGE" — THE VATICAN COUNCIL — THE GREENSBURG FOUNDATION — THE TYLER-DAVIDSON FOUNTAIN — TRIENNIAL ELECTION — COMMUNITY BOOKS

1870–1872

WHILE the community was sending colonies of Sisters to new foundations and preparing to build a Mother-House and Novitiate to accommodate the ever increasing number of postulants, it was likewise strengthening its normal training for schools and hospitals. The Sisters on their return from the missions entered with great zest into the Institute work planned for six weeks of the summer vacation and which was to be continued during the scholastic year at the Academy and Novitiate, and as far as possible on the missions. Doctors Richter and Byrne, chaplains respectively of Mount St. Vincent and the Novitiate, gave five hours a day to lectures and laboratory work. Professors of music and art had their regular hours and many of the Sisters joined the professorial staff. Sister Ambrosia had a class of nurses in training at Mount St. Vincent and others were sent to study pharmacy under Sister Vincent [1] accounted by the Ohio Medical Staff, the "finest pharmacist in the country." She had passed under the

[1] Juettner, Otto J., *Doctor Drake and His Followers*, p. 415.
Kenny, P. J., *Illustrated Cincinnati*, p. 49.

supervision of Doctors Blackman, Carson, Dawson, Bartholow, Whitaker, Reamy, and others and had the sanction of the Grand Old Man of the Ohio Medical College, Doctor Phineas S. Conner.

Through the instrumentality of Mr. William White, the Hotchkiss property, a ten-acre lot adjoining the Cedar Grove land, became a part of the Mount St. Vincent estate. It had long been a coveted possession but the owner had been unwilling to part with it or, at least, to sell to the Sisters. This desirable and long desired addition was a spot of great natural beauty and when the community extended the sweeping avenues of Cedar Grove to encircle the cottage now named " Seton Cottage " and widened the pond into " St. Mary's Lake," enclosing " Regina Island " and placed shrines in " Willow Glen " and the " Muses Retreat," it was indeed an abode fit for the muses, not those described in mythologic lore but students of art and poetry interpreted by religion. The " Seton Cottage " served as a home for the chaplain and a studio for the classes in art. Extensive orchards surrounded this abode of beauty and like the Garden of Eden it had its fruit trees, apple, pear, and cherry. The Cedar Grove uniform seen among the branches at a distance did not always mean that Sister Stella's art class was assembling: for June apples, even when green, were tempting and sent forth a call to youthful students.

The whole Catholic world now was deeply interested in the Vatican Council and all eyes were turned to Rome, but the Sisters of Charity of Cincinnati had more than an ordinary interest; for their Spiritual Father, the Patriarch of the West, Most Reverend John Baptist Purcell had a unique place in that great assembly. A special friend of the Holy Father, Pope

MOUNT ST. VINCENT, CEDAR GROVE

Deer Park near Seton Cottage and Croquet grounds

Pius IX, one who had received marks of singular favor, he entered the great assembly convinced that the time was not opportune for defining the dogma of infallibility.[1] All the Bishops of the Catholic world had been invited to this nineteenth Ecumenical Council which began on December 8, 1869. Archbishop Purcell had published a Jubilee which commenced on June 2, to continue until the close of the meeting, one of the greatest events of the nineteenth century. In its representation of the countries of the world it was not equalled by any preceding Council; in its number of bishops it ranked next to the Second Lateran Council called in 1139 by Pope Innocent II, at which a thousand bishops were present, but they were all from the old world when it was Catholic.[2]

Eight hundred bishops were present in Rome now, gathered from all the countries of the earth, and forty-nine of the number were from the United States. Archbishop Purcell held the position of oldest Archbishop by rank in this august body. He was the senior Archbishop Assistant at the Throne except one, who was appointed by Leo XII. Archbishop Purcell was appointed by Gregory XVI in 1839. Early in the year 1870, letters came from him describing an audience with the Sovereign Pontiff, a solemn high Mass sung by the Patriarch of Antioch, the procession of the Blessed Sacrament borne by the Holy Father and followed by several hundred bishops with large wax candles in their hands. The Cardinal-Vicar of the Holy Father, Cardinal Patrizi, gave permission to the Archbishop

1 Sweeney, *Lectures of the Ecumenical Council,* I, pp. 10–12, London, 1870.

O'Reilly, *Life of Pius IX.,* pp. 427–446, *The Catholic Telegraph,* 1870.

Gibbons, James Cardinal, *Retrospect of Fifty Years,* Vol. II. p. 129, Baltimore, 1916.

2 Sweeney, J. N., *op. cit.,* p. 181.

to confer ecclesiastical tonsure and the four Minor Orders on Mr. Geyer, one of the Cincinnati students, and one of the stenographers of the Council. This he did on the Feast of St. Andrew. His students at the American College celebrated his seventieth birthday on February 26, 1870, by an address and the presentation of a handsome set of breviaries. A precious mitre embroidered in arabesques set with eighteen large amethysts resplendent in color and bearing the Archbishop's coat of arms and a scroll with the legend " In Fide Vivo," was presented to him by the Countess Pourtalis.[1]

All of the missionary Bishops had assisted at the solemn celebration of the Epiphany at the Propaganda. Two hundred and fifty-eight years had passed since Pope Gregory XV, a native of Bologna, in the second year of his Pontificate, had founded the Propaganda for the Catholic sons of Protestant countries. This Vatican Council was the first in which any American Bishop had taken part and the fact of so many being in attendance was a subject of joy and thanksgiving. The students of the College sent the Holy Father the following address:

Dedicated to the Supreme Pontiff, Pius IX, by the students of the College of the Propaganda.

Hail, Bethlehem! Hail, home divine,
Where rests awhile the new-born King
O'er whom a star's new glories shine
And Sages from the Orient bring.
By love impelled he comes to share
In all our grief and daily care.

[1] Farley, John Cardinal, *The Life of John Cardinal McCloskey*, pp. 284–289. Archives of Mount St. Joseph, Ohio, Letters of Archbishop Purcell.

'Twas love that taught his wounded heart
To suffer for our fallen race,
But man ungrateful chose the part
Of passion, falsehood, and disgrace.
He wove the thorns which clasped His head,
His blood upon the cross He shed.

Great Pius! Thou renewest here
The memory of the Saviour's life,
Thy love consoles the falling tear,
Thy mercy soothes the bitter strife,
Thou sharest with the martyr's pain
A joy no sorrow can restrain.

Thy love would pardon, but the foes
Of God reject thy gentle hand;
A Father, thou wouldst heal their woes,
But Hate distracts the guilty land.
How gentle thou, how fiercely they
Thy love refuse, thy hopes betray.

The storm is raging — but in vain —
Faith through the gloom displays her light.
And thou o'er all the earth shalt reign
And rule the Church by law and right.
The light of day from East to West
Shall on thy boundless Empire rest,

Rejoice, exult, see from afar
What gifts the sacred Pastors bring,
Like those of old who saw the star
They hasten to their Pontiff-King.
Their love and faith like garlands fair
Shall smooth the brow oppressed with care.

In these early days of 1870, a unique privilege was granted to Mrs. Sarah Peter of Cincinnati. She was permitted to hear Mass in the Crypt of St. Peter's, the

first woman, it is said, to have this privilege granted her.[1] Archbishop Spalding celebrated Mass at the opening of the Council on January 28. He was the first of the American prelates to celebrate the Mass of the Holy Ghost for the Council.[2]

St. Joseph was proclaimed Patron of the Universal Church. When the Holy Father, Pius IX, was asked to confer this title, he replied,

"Yes, it is meet that the Mystical Body of the Saviour be placed under the powerful protection of him who had watched over Jesus and Mary. Thus there is much to hope for, but we must only pray the more earnestly."

The whole Catholic world rejoiced in the honor paid to the Foster-Father of the Child Jesus and the protector of Mary Immaculate.

On January 16, Cardinal Manning delivered what was acknowledged to be the finest eulogy pronounced upon the Council. On January 29, the Holy Father visited the American College, thus fulfilling a promise he had made some weeks earlier. It was unquestionably the happiest day spent within the College since its dedication to the instruction of American Catholic youth. The President, Doctor Chatard had kept decorators busily employed during the preceding week making the entrance to the College and the first corridor a scene of beauty. The architrave was adorned with American and Papal colors; carpets were laid from the street, and through the corridor the arches were hung with rich tapestry curtains; a large niche to the right held a beautiful statue of the Blessed Virgin,

[1] *Boston Pilot,* January, 1870.

[2] *The Catholic Telegraph,* February 3, 1870. *Ibid.* Feb. 24.

and at the entrance to the garden in a corner charmingly fitted up was a large painting of the Holy Father, by Healy, considered his very best likeness.

All the Archbishops and Bishops, chaplains and clergy from the United States and Canada were present at an early hour wearing rochet and mantelletta.[1] Cardinals Patrizi, Barnabo, and Capetti attended and headed the prelates who assembled in the corridor at ten o'clock. Laymen and ladies were admitted by ticket, but only Americans were furnished with them. The ladies occupied the gallery, the gentlemen the aisle in rear of the clergy who were behind the Bishops. Shorty after ten o'clock the Holy Father arrived and was received at the entrance by the Cardinals, the President of the College, and a few of the Archbishops. The Pope went immediately to the beautiful Church, knelt on his *prie-dieu* and Mass began at once. The Swiss Guard remained in the corridor and the Noble Guard stood on the right of the altar during the Holy Sacrifice. The cause of the Holy Father's visit was to spend a few hours with his American children and to promulgate the decree of the beatification of the venerable servant of God, the Bishop of Saluza, Piedmont, who lived in the seventeenth century and was popularly called John the Siren from his persuasive eloquence. After the beautiful ceremonies in the chapel, the Holy Father went to the large parlor of the College where a chair and canopy had been prepared for him. As he seated himself bishops and students entered and surrounded him. Chocolate and sweets were served, then the students having been presented to the Holy Father withdrew to allow the ladies and gentlemen from all parts of the United States to approach the

[1] *The Catholic Telegraph,* Feb. 24, 1870.

Sovereign Pontiff. Mrs. Peter led the ladies; the Pope extended his hand to each, which was kissed and re-kissed, then the cross on his slipper and again his ring and hand. Archbishop Purcell presented Mrs. E. Cunningham and her daughters of Chicago. Many of the ladies wept with joy at the happiness of having such an opportunity to be so near His Holiness in an assembly of so great dignity and withal to feel so perfectly at home and to realize the suavity of his truly great and paternal heart. At last he was to leave, and while he was adjusting his cloak his eye caught the fine engraving of Washington near the door. He looked at it a few moments, smiled and with emphasis said "A good man, — a great, good man." Many of the gentlemen with their wives and daughters followed him to the door and when he reached the porch, students and visitors gave three cheers which startled the Swiss Guard. A crowd had collected outside the gate and their *Vivas* continued until the carriage disappeared in the distance. All who had the privilege of being at the American College that January 29, 1870, would no doubt consider it one of the brightest days of their lives, recalling the lovely features, the beautiful eyes, and sweet smile of the great and venerable Pius IX. In the happy party were those whose names like that of the Holy Father are kept in everlasting and loving remembrance — Archbishops Purcell, Kenrick, McCloskey, Connolly of Halifax, Bishops Wood, Bayley, Quinlan, McQuaid, Lynch, McGill, Bacon, Sweeney, Very Reverend Father Sorin, and Father Hecker.

The Council was now reaching the point of greatest interest to prelates and people. Word came to Cincinnati from a newspaper correspondent at Rome of the protests presented to the Pope against promulgating

the dogma of infallibility. According to many writers at that time the Holy Father's purpose in calling the Council was not the question of Papal Infallibility. This idea was spread by the Munich school of theologians headed by Doctor Döllinger. Pius IX knew that the final judgments of the Holy See in matters of Faith and Morals were regarded and accepted as infallible by the whole body of the episcopacy, the entire fold of Christ. Even in 1867 they had shown this by acclamation "Petrus locutus est." The first protest was signed by a number of German and French Bishops and by the Archbishop of St. Louis; the second, by a large number of the American Bishops, Archbishop Purcell heading the list. The oral discussion on the great fundamental question *de Romani Pontificis Primatu et Infallibilitate* commenced on May 13. It was opened by the Bishop of Poitiers with a clear exposition and vindication of the substance and form of the text. Cardinals, Archbishops and Bishops from various countries followed. The only English-speaking prelates who addressed the Council previous to the second of June were Archbishop Purcell, Spalding and Kenrick; Bishops Verot and Whelan from the United States; Archbishop Connolly from Nova Scotia; Archbishop Manning, Bishops Ullathorne, Vaughan, Clifford and Errington of England; Cardinal Cullen, Archbishop McHale, Bishops Leahy, McEvilly and Keane of Ireland. Cardinal Cullen gave the longest address of the Council and without notes. It lasted one hour and forty-two minutes, three minutes longer than that of Cardinal Manning. Shane Leslie in his "Cardinal Manning" gives the honor to His Eminence of Westminster and not to His Eminence of Dublin, but it should be remembered that Father

Hecker, the editor of the *Catholic World,* was present at the Council and sent his news items, at once, to his magazine. The Archbishop of Baltimore spoke for fifty minutes on May 30, and Archbishop Purcell addressed the Council on May 31, neither using notes. The discussion of the fourth chapter concerning the infallibility of the Roman Pontiff was opened on June 15.[1] There was a difference of opinion amongst the prelates and all acted with a conscientious conviction of the justice of their decision. They felt bound in conscience not only to express their opinions but to use all lawful influences to make them prevail. Three classes of dissentients strove for the mastery: —

1° The Gallicans teaching the opposite of the proposed dogma.

2° Those who believed the doctrine but held it incapable of definition on account of the somewhat obscure tradition of the Church regarding it.

3° Those who believed the doctrine and considered it capable of definition but who felt that the definition *then* would be perilous to the Church and who for the sake of peace and the good of souls desired its postponement.

This last, the third class, embracing about one-fifth

[1] *The Catholic Encyclopedia,* Vol. XV, pp. 303–309.
The Catholic World, Vol. X, p. 11. Vol. XI.
The Catholic Telegraph, 1870.
MacCaffrey, James, *History of the Catholic Church in the Nineteenth Century,* St. Louis, 1909, Vol. I, pp. 438–469.
O'Reilly, *op. cit.,* p. 422.
Shane Leslie, *Life of Cardinal Manning,* pp. 227–228.
North American Review, 1894.
Cardinal Gibbons, *A Retrospect of Fifty Years.* Vol. I, p. 22.
H. E. Manning, *The Vatican Council,* pp. 40–46.
James Cardinal Gibbons, Churchman and Citizen, p. 72.
Albert E. Smith and Vincent de P. Fitzpatrick.

of the Bishops was called "The Inopportunists" and Archbishop Purcell was one of its leaders.

The Roman correspondent to the *Catholic Telegraph* wrote June 30:

"The Discussion of the *Schema* involving the Dogma of Infallibility is now closed. It has continued three weeks and a large number of Prelates both in favor of the Definition and against it have spoken. On the 31st of May among the speakers was the Archbishop of Cincinnati who has been highly complimented by both sides for the strength of his arguments, the eloquence of his address, and the easy grace and classical elegance of his Latinity. Some of the Fathers expressed surprise that His Grace should have preserved intact amid the distracting missionary labors of forty years, such elegance of deep scholarship." [1]

The Archbishop himself wrote to Mother Regina Mattingly on June 30.

"We have not yet come to a vote on the infallibility question. It has made many anxious minds and restless nights or nights restless. The Archbishop of Halifax thinks he must have walked a hundred miles pacing his room, unable to sleep for the past six months. He feared he would lose that Faith of which he never had a doubt before coming to the Council. God will bring all out right at last as I firmly believe." [2]

The *Catholic Telegraph* announced at this time:

"In a few days we expect to hear the result of the discussion on the question of infallibility. Whatever the decision may be, it will be the voice of the Holy Ghost speaking to the faithful who will accept it with that ready obedience which their Divine Faith imposes.

[1] *The Catholic Telegraph,* 1870. *The Catholic Encyclopedia,* Vol. XV, pp. 303–309.

[2] Archives of Mount St. Joseph, Ohio.

Though there will be in all probability, no formal prorogation of the Council, during the summer months, the Archbishop has received permission to return home. If the Definition be proclaimed, discussion of the truth will be closed: for then the Council shall have spoken and the Council is infallible."

Again this paper, the official organ of Archbishop Purcell, announced on August 4:

"The Infallibility has been unanimously adopted, with only two dissentient voices. The dogmatic definition of the Primacy, of its perpetuity, and the supreme jurisdiction of the Holy See over the whole Church closes forever the school of Gallican doctrine. Gallican liberties making the Church the handmaid of civil powers are now condemned as heretical."

On the 18th of July, the day before the outbreak of the Franco-Prussian War, under the Presidency of Pope Pius IX, four hundred and thirty-five Fathers of the Council assembled and the final vote was taken. All voted *placet* excepting two, and one of these was Bishop Fitzgerald of Little Rock, Arkansas. Archbishop Purcell had left Rome before the final vote and there was no small amount of interest and curiosity regarding the views he might express as a strong member of the minority. Very soon after his return home an opportunity was given to all to hear his expression of loyalty to the Holy See.

Clergymen outside the diocese had asked for a public reception in his honor and many expressed a desire to accompany the Cincinnati priests to New York. The Archbishop had sailed from Brest on July 30, aboard the St. Laurent, to arrive in New York harbor about August 9. The Atlantic and Great Western Railroad officials placed a special car at the disposal

of the Archbishop and clergy for the trip to New York and the return. Bishop Toebbe and the clergy were at the pier to welcome the beloved Father after almost a year's absence. Never in the history of Cincinnati was so magnificent a pageant prepared and such unbounded enthusiasm shown as the demonstrations for August 12, the day of the Archbishop's arrival home. Telegrams announced the delay of the train but the crowds collected and waited through the several hours until at six o'clock all the bells of the city pealed forth a joyous welcome. The train drew into the station, a solid mass of people, old and young, Catholic and Protestant, waiting expectantly for the first sight of him whom all loved. As he appeared on the platform of the car, he was taken up and borne to his carriage and the whole procession turned towards the Cathedral. The orphan boys and the little girls of the Cathedral congregation were arranged down the middle aisle to scatter flowers beneath His Grace's feet. The organ lifted up its swelling tones, the Archbishop knelt on his *prie-dieu,* the Benediction of the Blessed Sacrament was given and the Te Deum sung as it seemed to many with notes of gratitude never heard before.[1]

There was a public demonstration at Glendale as the train passed through, and the Sisters of Charity had two hundred girls from St. Joseph Asylum in line to welcome His Grace at Cumminsville.

The festivities lasted for many days, for all congregations and institutions must show love and gratitude and have their beloved Father all to themselves for a few hours at least.

He was invited to give a lecture in the hall of the

[1] *The Cincinnati Commercial,* August 13, 1870.
The Catholic Telegraph, August, 1870.

Catholic Institute, the proceeds to be used for the poor and sick under the care of the St. Peter's Conference of the St. Vincent de Paul Society. The clergy felt the occasion would be one of great importance, for they had learned that five of the largest newspaper companies of New York had sent reporters to take his speech and the telegraph wires between Cincinnati and New York had been chartered for a period of five hours that night, to transmit his expressions for the next morning's papers. The Archbishop was unaware of this, but his priests felt that he should be forewarned. The Reverend Thomas S. Byrne of Mount St. Mary Seminary was urged to make it known. He drove to the archiepiscopal residence and found His Grace in his room, who almost immediately asked to be taken for a drive on some road where they would meet nobody. After starting, the Archbishop said to Father Byrne —

"You know that I have an appointment to speak tonight at the Catholic Institute and I am in doubt what particular phase of the subject 'The Ecumenical Council' will be most appropriate and interesting. Would you make a suggestion?"

Father Byrne asked,

"Do you know, Archbishop, that reporters are here from New York and that the telegraph line is engaged for several hours to transmit your lecture?"

Replying that he knew nothing of this, he again asked what would be suitable. The answer was

"Your attitude toward Papal Infallibility has aroused the public interest. This is your chance to tell the world your views. Briefly, but very clearly show your position and then let your lecture develop your statement."

The Archbishop told his audience that evening:

"I come here to proclaim the personal infallibility of the Pope in his own words. I am a true Roman Catholic as I said in Rome. I have written to the Pope from our Provincial Councils here in Cincinnati. I have signed decrees and addresses to the Pope from the Councils of Baltimore, and in all these, as in my discourse before the Ecumenical Council, I have vindicated the rights of the Pope and the infallibility of the Catholic Church in the strongest language I was capable of using in Rome, and I am not now going back on this. I want the editors of newspapers and reporters to send it on the wings of the press, North, South, East and West, that John B. Purcell is one of the most faithful Catholics that ever swore allegiance to the Church. (Heavy applause.) Let them say what they please of me and my course in Rome, for that I have received the thanks and congratulations of those who do not think exactly as I do. It is by free discussion that truth is elicited and without such discussion it cannot be." [1]

This lecture which is found in the *Catholic Telegraph* of August 25, 1870, was a great success, leaving no doubt in the minds of his hearers as to the nature of the dogma or the Archbishop's firm belief in it. One editor expressed his disappointment that the Archbishop "had yielded so readily." During the course of the lecture the Archbishop drew attention to the fact that not a single Bishop from America had been in any previous Council and from a list which he had he read that nine hundred and seventy-five bishops, generals of orders, and abbots, eleven patriarchs, and fifty-one cardinals attended the Council. The lucid explanation of a general council of the Church to the large gathering of Catholics and non-Catholics had a

[1] McCann, *Archbishop Purcell and the Archdiocese of Cincinnati*, Washington, 1918, pp. 93–94.

wonderful effect and brought the Head of the Church and all things pertaining to his spiritual and temporal power very close to the hearts of his American children. The pupils of the various schools had caught the enthusiasm and at the receptions given as a "Welcome Home!" they felt themselves well-paid for their study of the Ecumenical Councils and the taking of the Holy Father's patrimony by Victor Emmanuel, when they could listen with interest and understanding to the Archbishop's account of the Prisoner of the Vatican and the execrable doings of the Prince of Piedmont and his associates. The pupils of Mount St. Vincent, Cedar Grove, were assuredly learning history first hand, for their Archbishop was a leader in the great Vatican Council; Bishop Fitzgerald, one of the two who voted "No" to the Papal Infallibility, was a brother to their recent chaplain, Father Joseph Fitzgerald, Father Windthorst (later Monsignor) was a nephew of the great Catholic leader in the Prussian Reichstag, and to emphasize the noted Italian they had in their class a Miss Mary Garibaldi. All the great bishops of the South and the West passing through Cincinnati, on their return to their Sees, came with the Archbishop to the Seminary and the Academy, scarcely a mile apart. With such visitors, in their midst frequently, they learned that the Council is supreme authority to teach,[1] that it is a challenge to the world and is accepted as such. When the Pope announced the Vatican Council the Press ridiculed the idea, but it learned that always a Council is a victory. The last words of our Lord, before His ascension from Mt. Olivet, marked the last Ecumenical Council of the Saviour and His Apostles.[2]

[1] Barry, Wm., *The Papacy in Modern Times*, p. 43.
[2] Sweeney, J. N., *op cit.*, pp. 1–8, 150–152.

The Archbishop, in the midst of the eventful period while he was in Rome, did not forget the good works initiated in his own diocese. Even in his letters from the Eternal City, he showed his interest in the new foundaton of Mother Seton's Daughters in Altoona, Pennsylvania, and alluding to some remark in a letter about the mission in Trinidad, Colorado, he asks, "Where in the world is Trinidad?" Shortly afterward we find him writing to the Vicar Apostolic Father Machebeuf "to have the Sisters placed under the care of the good Jesuit Fathers" but the Vicar Apostolic's letter enlightened him as to distances in Colorado and the vast territory traveled by missionaries. In a few years the Jesuit Fathers made Trinidad the center of their missionary labors. Father Machebeuf wrote to Mother Josephine: —

"Dear Mother Josephine:

Your favor of the 11th inst. has been duly received, and one from the good Archbishop, but am sorry to say His Grace is under a false impression to suppose that there are Jesuit Fathers in Trinidad. During vacation, one of them, Father Pinto, went to Trinidad to preach a retreat to your good Sisters, but they live nearly 100 miles from Trinidad, and no railroads there. They have charge of Pueblo and of three territories all along the Arkansas Valley for a distance of about 200 miles and one of the Fathers speaks but poor English and no Spanish. Father Pinto is absent most of the time. So I do not see any probability of a change for the present. I am also answering Archbishop Purcell on the subject.

Compliments to all your good Sisters, and pray for

Jos. P. Machebeuf." [1]

[1] Archives of Mount St. Joseph, Ohio.

The Archbishop's absence from home for a year seemed to make him the more eager for work and for the extension or spread of his own great spiritual and intellectual enthusiasm. Shortly after his return we find him on August 28, dedicating the Church of the Sacred Heart at Camp Washington, that of St. Columbkille, Wilmington, in September, St. Anthony, Madisonville, in October, the Church of the Atonement, used as the Chapel of the Sisters of Mercy, the Church of St. Clemens at St. Bernard, a suburb of Cincinnati.

The laying of a corner-stone or dedication of a church always gave the Archbishop a peculiar delight in the same proportion as the death of zealous clergymen or good authors caused him regret. In Rome during the Council a long list of Bishops had been added to that year's necrology; and now came the news of the last illness and death of Dupanloup, Montalembert, Marshal MacMahon, Charles Dickens, Louis Phillipe, and the resignation of Bishop Rappe of Cleveland, one of his own suffragans. He was giving his attention also to a subject broached frequently, the appointment of a Minister from the United States to Rome, and he agreed with the sentiments expressed by Monsignor Robert Seton in the London *Tablet* of May, 1870,[1] that a Minister to Rome would be very undesirable, that the American Consul at Rome is a commercial agent quite sufficient for the simple relations of this country with the States of the Church. An addition to his Seminary, especially the Chapel, occupied much of his attention and his zeal for the charities of the Archdiocese was felt in his personal influence for the success of the concert given by Professor André for the Good Samaritan Hospital. He had followed

[1] *The Catholic Telegraph,* March 10, 1870, p. 4. *Ibid.,* May 26.

ST. JOSEPH ACADEMY AND PUBLIC SCHOOL (Adobe)
Trinidad, Colorado. 1870–1880

with interest the Public School Question and the Bible Controversy and had many conversations with Bishop McQuaid and others in Rome on this subject of so much importance to the youth of the United States. The two pamphlets — the letters of Honorable Charles Smythe addressed to the St. Louis Republican and the Opinion of Judge Taft in the late Bible-suit had pleased him very much. Mr. Smythe said in his letters " Children in the order of nature belong to their parents, in the order of grace to Jesus Christ, and to no order except that of slavery and despotism do they belong to the State. Multitudes, without knowing it, are advocating usurpation on the part of the State which, if carried out to the logical conclusions, would disrupt society, destroy the rights of the Christian family, bring back to the world the barbarism, tyranny, and brutality of pagan antiquity and make slaves and victims of themselves and their posterity." In speaking of Judge Taft's decision the *Catholic Telegraph* says: " It is the only opinion delivered of which an average lawyer would not be ashamed. The ability which he has displayed will make the opinion in the growing controversy an authority of great weight and influence. The pagan philosopher and the evangelical sermonizer suffer badly in comparison with the lawyer who knew the law and the judge who was not afraid to follow it."

Although but few years had elapsed since the Civil War, the country was enjoying great prosperity which was felt in a remarkable degree by the various religious communities, especially in the schools and institutions of social welfare. The Sisters who had nursed the soldiers during the war swept aside much of the prejudice against Catholic schools and a rich harvest was

being reaped in the field of education. These schools were not found wanting in the educational exhibits of the various Expositions. Under the combined auspices of the Board of Trade, the Chamber of Commerce, and the Ohio Mechanics Institute, the first Cincinnati Industrial Exposition was given this year 1870, from the first week in September until the first week in October. These Expositions are held annually in the Exposition buildings on Elm Street fronting Washington Park. From a very early date the Ohio Mechanics Institute had given yearly an exhibition of its work and within its own walls.[1] These exhibits at a time of great industrial activity were very beneficial. The evils of the long Civil War had taught the people the delights of peace which the great musician, Patrick S. Gilmore, emphasized in his famous Peace Jubilee. In Boston, in an immense coliseum built for the purpose, a choir of ten thousand singers, an orchestra of over a thousand pieces, a battery of artillery, and an anvil chorus of one hundred men beating anvils formed the unique ensemble. Later this was increased to twenty thousand voices and two thousand in the orchestra with bands from the United States Marine Corps and choice military bands from France, Germany and England, to celebrate an International Peace Jubilee.[2] As if in warning not to build hopes too high on an earthly foundation, the city of Chicago, fifth largest in size in the United States, was destroyed by fire in October, 1871, and sixty-five acres of the city of Boston were laid waste by conflagration in November of the following year.

The Alabama Claims, the Ku-Klux Klan, the Fifteenth Amendment, Credit Mobilier, and political

[1] The first was held in the Trollope Bazaar in 1838. *Ohio Mechanics Institute* 1828–78, pp. 73–79.

[2] Andrews, *op. cit.*, p. 4.

strife, all carried their own lessons. Scientists were not idle. The United States Weather Bureau was formed by General Albert J. Meyer, Chief Signal Officer of the Army, and territorial government was established for the District of Columbia. The Sisters in the parochial schools were beginning to realize that a close interchange of knowledge was very helpful. In return for their elucidation of the studies of the regular curriculum, their boy students, especially those of the higher grades, brought them a vast amount of information regarding current events in the political and industrial world. There was a marvelous awakening, a prelude to the Catholic High Schools opened by the Sisters of Charity in the following year. The children of all the schools, parochial, public, and private saw the unveiling of the noblest object of art in Cincinnati, the largest and one of the most beautiful, the Tyler Davidson Fountain upon Fifth Street Esplanade, presented to the people of Cincinnati on October 6, 1871 by Mr. Henry Probasco, as a memorial of his late brother-in-law, Mr. Tyler Davidson.[1] Although the project was in Mr. Probasco's mind for a long time, the first intimation of the gift was in a letter dated Palermo, Sicily, February 15, 1867, and addressed to the Honorable Charles F. Wilstach, Mayor of Cincinnati. The site of the old market house, memorable for the reception and speech of President Lincoln, was selected for the erection of the monument. Mr. Probasco visited Munich in quest of a model and Herr Ferdinand Von Müller, the Director of the Royal Bronze Foundry of Bavaria, fortunately remembered drawings of a fountain made years ago by August Von Kreling, the son-in-law of Kaulbach, in which all the manifold uses and blessings

[1] Kenny, P. J., *op. cit.*, pp. 109–120.

of water were symbolized and embodied with great exactitude according to the new era of artistic thought. Mr. Probasco had objected to the ancient classical representations, whether Roman or Scandinavian, and felt America should have something fresher and younger. He accepted the model shown to him and ordered the fountain which was unveiled on October 6, 1871. The height of the fountain above the esplanade is thirty-eight feet and of the Genius of Water, a statute of Our Lady of Grace, is nine feet. The mother-in-law of Mr. William Lamprecht who painted the altar-piece of Mt. St. Joseph Chapel posed for this statue. The bronze work was made from cannon purchased from the Danish government. There are wonderful groups of figures showing that Kreling took his models from the Catholic churches in Europe. St. Florian is there with his bucket busily engaged in extinguishing a conflagration. Von Müller, the designer, superintended the erection of the fountain in Cincinnati and left careful and elaborate instructions upon the mode of cleaning the bronze and tubes.

The second term of Mother Regina Mattingly as Superior of the Sisters of Charity having expired, an election was held on July 24, 1871, resulting as follows: —

Mother Josephine Harvey, *Mother Superior*
Sister Sophia Gillmeyer, *Mother Assistant*
Sister Hyacinth Sullivan, *Secretary and Treasurer*
Sister Antoinette Jacobs, *Procuratrix*

Early in 1872, the religious communities, the parishes, and the pupils of all the schools were notified by the Archbishop that a solemn Mass of Requiem would be offered at the Cathedral and also low Masses elsewhere, for the repose of the soul of the Right Reverend

Frederick Rese who died at Hildesheim on December 29, 1871. They were reminded of the debt of gratitude due to this prelate for administering the diocese after the death of Bishop Fenwick and for being instrumental in founding the Leopoldine Association[1] from which early Cincinnati had received large offerings for churches and schools. The Archbishop announced also the reception of Bulls for the Right Reverends Richard Gilmour and Joseph Dwenger. The former was consecrated Bishop of Cleveland and the latter Bishop of Fort Wayne, in the Cincinnati Cathedral, on April 14, 1872, Archbishop Purcell performing the ceremony. Bishop Gilmour had always taken a deep interest in the educational advancement of the diocesan schools. He had published a series of readers, a song book, and a Bible History. He and Bishop Rosecrans are mentioned in connection with the Normal School which Archbishop Purcell had planned. In Cleveland, Bishop Gilmour found ample opportunity for defending the Catholic Schools of his own diocese.

Bishop Dwenger was a member of the Order of the Precious Blood. The successor of Bishop Gilmour to the pastorate of St. Joseph Church, Dayton, Ohio, the Reverend William M. Carey, requested the Sisters to take charge of the Boys' school previously taught by the Brothers of Mary[2] who were now in demand for several schools in other parts of the country. As the property known as St. Mary's Academy belonged to the community and a boarding school there was no longer desirable, the Council decided to accept the charge of St. Joseph as well as St. Mary day school and close the Academy to boarders. Some of the

[1] *The Catholic Historical Review,* Vol. I, pp. 51–63, 175–191.
[2] *History of the Brothers of Mary,* pp. 210, 218.

Sisters sent temporarily to Altoona, were now expected to return to the Mother-House, but Bishop Domenec begged for an extension of their help. He wrote:

"PITTSBURGH, May 17, 1872.

MOST REV. J. B. PURCELL, D.D.

Most Rev. dear Sir,

The object of this letter is to inform your Lordship that I have written to Mother Regina requesting her to let the Sisters of Charity of her community, remain a little longer in our Diocese; the Sisters who have joined them are yet too young, and they may need yet the direction of the oldest Sisters. In case the Mother Superior refers the matter to you, I hope, dear Archbishop, that you will encourage and persuade her to let them remain a little longer. I am very glad that Cleveland is settled. Religion there will prosper now. I fear we will be a long time without an Archbishop, judging by some little information I received, it appears that after our views were sent to Rome some have written changing rather their views, this no doubt will delay the nomination, at least I fear so. I hope, dear Archbishop, that you are strong in health, though advanced in age. May our Lord preserve your life is the prayer of your devoted

✠ CH. DOMENEC,
Bishop of Pittsburgh." [1]

The Archbishop-elect, mentioned in the above letter, was Archbishop James Roosevelt Bayley, nephew of Mother Seton. He was chosen as successor to the Most Reverend Martin John Spalding whose death occurred February 7, 1872. The last moments of this saintly prelate, according to the testimony of Sisters who attended him, were blessed by a vision of our Lord and His Immaculate Mother.[2]

Since another province of Mother Seton's Daughters

[1] Archives of Mount St. Joseph, Ohio, Pittsburgh Letters.

[2] Spalding, *Life of the Most Rev. M. J. Spalding, D. D.*, p. 202. Clarke, *Lives of the Deceased Bishops*, pp. 11–67.

had been started in the Pittsburgh diocese with every prospect of success, it was strongly desired by Superiors that all the communities of " Black Caps " should have the religious books used from the beginning at Emmitsburg. When Sister Ann Simeon returned from Cincinnati in February, 1852, she had taken with her the community books of that mission, but fortunately Mother Margaret had her French copies and many manuscripts, so that she was able, in time, to supply the missing books of devotion. The Conferences of St. Vincent de Paul and the Meditations, however, were desired not only by the Cincinnati Sisters but also by those of New York, Convent Station (Madison), Nazareth, Leavenworth, Halifax and Greensburg (Altoona). By comparing notes the Mothers of the various houses discovered that Providence had placed different conferences in the different communities and when they were brought together there was but one missing link which Mother Xavier of Convent Station succeeded in supplying. It may be asked, " Why were the books not obtained from Emmitsburg? " A letter of Mother Euphemia will give the reply. It is addressed to Archbishop Purcell.[1]

" St. Joseph's.
June 27, 1872.

Most Rev. and Dear Father,

Your favor of the 6th inst. was received and would have been answered long since, could I have felt it in my power to grant the request you make; but the permission for the use of the community books can only be obtained from the Superior in France, — besides we have only a limited number of copies, not more than needed for ourselves. I would be glad to gratify Mother Josephine, and would be better pleased to oblige you, but in the present instance, with regret I do not

[1] McCann, *History of Mother Seton's Daughters,* pp. 290–292.

see that I can do so. The news you gave me of Mr. Donalia's conversion was really gratifying and I thank you most sincerely for it.

Your dear friends, particularly Sisters Martha, Benedicta, Raphael and Mary Xavier McLane desire to be remembered to you and to find a place in your prayers. Begging a blessing for myself and the community, I am with great respect

Yours most sincerely,
SISTER EUPHEMIA." [1]

On the back of this letter the Archbishop has written "This is the second time I have been refused." The first time was at the Mother-House in Paris when he personally petitioned for copies of the desired books and met with a denial of his request. Doctor Richter (Bishop), Chaplain of Mount St. Vincent, Cedar Grove, when in Paris, at a later period, went on the same errand and with the same result. Mother Josephine wrote to Father Magnien of Baltimore asking his intercession but her appeal was ineffective as the reply stated, "I can do nothing at all in the matter." It was after all these failures that the Superiors made a concerted effort and found themselves in possession of a complete set of books, thus verifying the old saying that "God helps them that help themselves."

Michigan welcomed at Kalamazoo the Sisters of Charity from Cincinnati, who opened the St. Augustine School under the care of Father B. A. Quinn in September, 1872. Sisters De Sales, Isidore, Francis Gonzaga, Isabella, Julia, Ann Bernard and Mechtilda constituted the teaching body. The *Catholic Telegraph* of the following May gives a report. — [2]

"A Catholic or parish school was started at this place (Kalamazoo) last September. The management of

[1] Archives of Mount St. Joseph, Ohio.

[2] *The Catholic Telegraph,* Vol. XLII, 1873.

the school was entrusted to the Sisters of Charity of Cedar Grove. There are six Sisters there at present. Though many members of the congregation had been most desirous of having such a school, though the terms of admission proposed by the pastor, Rev. B. A. Quinn, were most liberal, though the Sisters had been here some weeks, still comparatively few names of children or parents could be obtained for the new school. The public schools gain a stronger hold on the minds of Catholic, old and young, than some people suppose. Well, to make this school successful, the pastor volunteered his services as teacher. Since the beginning of October he has taught nine classes a day. Thus, through the zeal of the pastor and the devoted Sisters the school succeeded: for, no fewer than 321 pupils, Catholic and Protestant, have been attending. But a new difficulty arose. It became necessary to provide proper school accommodations, as the basement of the church was not at all suitable. To undertake the erection of a school house appeared extremely foolish and dangerous because it seemed impossible to fairly meet such expenses. However, an elegant frame building that will conveniently accommodate 480 pupils was duly finished. The pastor canceled the last dollar that was due on the building a few days ago. The new school building, then, is free from all debt, the Sisters' small salary has been paid, all contingent expenses have been paid, and the Catholic school is established in Kalamazoo. May it continue to prosper!"

The Rev. Father Donaghue of Piqua, Ohio, had his petition for Sisters granted at the same time as that of Kalamazoo, September, 1872. The two establishments were more easily filled at this time, because the Sisters were recalled from Lancaster, Ohio, superiors being unwilling to meet certain demands of the pastor, the Reverend Louis de Cailly.

CHAPTER XVIII

DEATH OF SISTER SOPHIA — CINCINNATI HOSPITALS — INDIAN AFFAIRS — MR. JOSEPH C. BUTLER'S GIFT TO SISTER ANTHONY — FIRST HIGH SCHOOL — THE CINCINNATI PROVINCE CONSECRATION TO THE MOST SACRED HEART OF JESUS — EDUCATIONAL PROBLEMS — NEW CHAPEL AT MT. ST. VINCENT, CEDAR GROVE — ELECTION — NEW SCHOOLS IN MICHIGAN AND OHIO — FIRST AMERICAN CARDINAL

1872–1875

ON November 21, 1872, Sister Sophia Gillmeyer died at St. Joseph Orphanage, Cumminsville, Cincinnati. Reverend Doctor Richter, confessor to the Sisters at the Asylum, had made his weekly visit, and Sister Sophia, seemingly as well as usual, had received the Sacrament of Penance and returned to her room, when suddenly she was stricken by a fatal illness and died after a few hours' suffering. She entered the community at Emmitsburg, Maryland, in 1825, consequently had given to God's service and that of her neighbor, forty-seven years of devotion. The records show that she had charge of the Asylum in Philadelphia in 1830,[1] of hospitals in Brooklyn, Frederick and Baltimore, some years later, and of Charity Hospital, New Orleans, when the news of the affiliation of the Sisters of Emmitsburg with the French Mother-House was sent over the country. Uniting with Mother Margaret and the other five Sisters in Cincinnati loyal to Mother

[1] Hassard, *Life of Archbishop Hughes*, p. 104.

Seton's trust, she took up the works of their Foundress and made the Queen City of the West another St. Joseph's Vale from which to spread their works of charity. Although she had entered the novitiate at Emmitsburg after Mother Seton's death, as a pupil at the Valley, she had learned to love, reverence and esteem the Foundress and the high ideals of her Order.

She opened the first Hospital, in the strict sense, in Cincinnati, in 1852; for the City Hospital opened by Doctor Drake in 1820 was a combination; hospital, insane asylum, infirmary, poorhouse, and orphanage, and did not become a hospital in name and fact until 1860.[1] Afterward it developed into the great Cincinnati Hospital built in 1866–1868 and, later, into the magnificent Hospital occupying fifty-four acres in Avondale and made up of thirty separate buildings. The Hospital taken by Sister Sophia, in 1852, had been opened as a private school by Harriet Beecher Stowe and later became the Doctor " Tolliver " Hospital. Doctors W. T. Talliaferro, John L. Vattier, N. T. Marshall, and N. Strader were the founders of this " Hotel for Invalids " which could accommodate only twenty patients. Sister Sophia called it the St. John's Hospital in honor of Archbishop Purcell's patron, St. John the Baptist.

In 1855 when the Orphange at Cumminsville was finished and the St. Peter Academy was built on George Street by the exertions of the Reverend James F. Wood, the former asylum and school became the St. John Hospital so noted during the Civil War. Doctors Mussey, Mendenhall, Murphy and Foote had suggested this removal to the old St. Peter's, promising to equip it at their own expense. Archbishop Purcell,

[1] Juettner, *Daniel Drake and His Followers*, p. 403, Cincinnati, Ohio, 1909.

Archives of Mount St. Joseph, Ohio.

who held the deed as diocesan property, agreed to give the building rent-free for one year while a fair trial of the proposal could be made. The accommodations were for seventy-five patients. While the City Hospital was being built, all patients were sent to the St. John, so, in the next decade of years, it registered six thousand infirm persons cared for. The St. John Hospital on Franklin and Broadway had received fifteen hundred patients between 1852–1855. Its staff was the Faculty of the Miami Medical College and it was the first hospital to have a teaching body connected with it.[1] It was the pride of the old St. John, as it was the pride of the old Good Samaritan and is, likewise, the glory of the new, that the most eminent physicians and surgeons have always been, not only its faculty, but also, its warmest friends.

About the time of the Civil War, a transfer of superiors was made, Sister Sophia taking charge of the orphanage and Sister Anthony assuming the duties of superior at St. John's Hospital, the reputation of which was to grow steadily until it reached its climax in the early sixties and grew into the Good Samaritan. Doctor Juettner says: "The work done by the Sisters of Charity in their hospitals as nurses and trainers of nurses is a conspicuous part of the medical life in Cincinnati. Daniel Drake, whose great heart went out to the poor and sick, must have left the heritage of his philanthropy to these noble women, the Sisters of Charity. It is strangely significant, that they began their work of caring for the sick in the same year in which Doctor Drake's labors were ended — 1852."[2]

[1] Archives of Mount St. Joseph, Ohio.
Juettner, *op. cit.*, p. 412.
Garrison, Fielding H., *John Shaw Billings*, pp. 11–18.

[2] Juettner, *op. cit.*, p. 420.

The Civil War records give the story of Sister Anthony's work which brought to her hands on August 15, 1866, her fifty-first birthday, a gift of the Good Samaritan, until then the United States Marine Hospital. It was purchased by Mr. Joseph C. Butler and Mr. Lewis Worthington, non-Catholics, as a testimony of regard for the Sisters' work on the battlefield and as an expression of deep reverence for the religion of their wives, both being Catholics. So highly-prized was this gift that Archbishop Purcell mentioned it in a letter to the Holy Father and received congratulations through Cardinal Barnabo in a letter dated November 29, 1866.

"Illme et Revdme Domine,

Accepi literas datas die 13 7mbris ——— Qua occasione nolo praeterire mihi jucundissimum fuisse quod in iisdem tuis literis narras de splendido hospitio quod Sorores Charitatis in ista urbe obtinuerunt beneficentia duorum acatholicorum, quibus proinde spero pium opus profuturum ad specialem Dei gratiam pro sua conversione assequendam.

Precor Deum ut Te diu sospitem et incolumem servet.
Romae ex Aed. S.C. die 29, Nov. 1866.

Ad officia paratissimus,

Al. Card. Barnabo.

R.S.D. Io: Baptistae Purcell.
Archiepiscopo Cincinnatensis." [1]

Sister Sophia remained in charge of the St. Joseph Orphanage until death claimed her on November 21, 1872. Her obsequies were held in the Asylum, High Mass being celebrated by the Reverend Father Crowley, chaplain.

[1] Archives of Mount St. Joseph, Ohio.

The *Catholic Telegraph* of November 28, 1872 says:

"We have to regret the death of an aged and ever devoted Sister of Charity, for many years in charge of the Orphan Asylum, Cumminsville — Sister Sophia Gillmeyer. Born at Emmitsburg, Maryland, in 1807, in the community forty-seven years, she served faithfully the following missions: Philadelphia, Brooklyn, N. Y., Frederick, Md., Mount Hope Insane Asylum, near Baltimore, Charity Hospital, New Orleans and twenty-four years in Cincinnati. She was a pupil of Mother Seton and cotemporary of all the oldest Sisters of Charity. The prayers of the orphan whom she loved and served so well and of their friends the clergy and laity, shall not fail to plead for her prompt admission to the place of 'refreshment, light, and peace' which God has prepared for those who like her, for His sake, love and sacrifice themselves for the orphans and the poor. . . . On the way to the cemetery, her remains were placed in the open coffin in the chapel of the Sisterhood at Mount St. Vincent, Cedar Grove, to be looked on for the last time by the pious and affectionate community until all meet in Heaven. R.I.P."

The Mother Superior of the Sisters of Charity, Josephine Harvey, will take charge of the Asylum at Cumminsville until a sister-servant is appointed for that institution, in place of Sister Sophia deceased. Sister Anthony without leaving the Good Samaritan will provide for the direction and success of the Fair for the orphans. We earnestly invoke the charity and co-operation of all to this effect. Sister Gabriella now directress of St. Joseph School, Dayton, will be the successor of Sister Sophia at the Asylum. Sister Mary Assisium will replace Sister Gabriella at St. Joseph School, Dayton. The school of the Sisters of Charity in Trinidad, Colorado, is quite flourishing. Another school Sister is there called for and will be immediately granted by the Mother-House." [1]

[1] *The Catholic Telegraph,* Vol. XLII, 1873.

Mother Regina Mattingly was named by the Council to fill the unexpired term of Sister Sophia as Assistant Mother.

An article in the *Catholic Telegraph* of November 28, 1872, shows us that while history is a record of past events, the facts which make present history are also a repetition of past events. Quoting from the *Telegraph* we have the following:

"The intelligent secular journals of the country wisely deprecate the passage of the National Education Bill which the coming Congress proposes as a portion of its work. But the power of bigotry will be stronger than their prudent counsels. The establishment of a national bureau to direct and control the education of the country is a grand legislative scheme to root out Popery. The object proposed to be gained by this new feature of national government will blind our religious enemies and hide from them the pitfall which they are preparing for themselves by the irreligious character which will in the end be given by this bill to the education of the youth of the country."

Early in December the children of all the Catholic schools were assembled in the Cathedral and there examined publicly in Scripture, — history, and Catechism with most gratifying results. The diocesan School Board of 1873 established a ruling that Sisters were not to teach boys over twelve years of age. Pastors were notified that they must secure Brothers for the older boys.

The religious institutions and schools had a very interesting visit, in January, from the Right Reverend Doctor Mrak, Bishop of Marquette, who came to Cincinnati to publish an Indian grammar. The Bishop's conversation about the Indians was particularly interesting to the Sisters of Charity on account of their missions

in Colorado and New Mexico; for in New Mexico, just at that time, there was an effort on the part of the Presbyterian Board of Missions to force the religion of the Board on the Catholic Indians. Wise men were urging the re-casting of the Indian reservations showing that the extent of land given for this purpose had been too great, a vast amount of it untillable, and disadvantageous in location. A former commissioner of Indian affairs, Francis A. Walker, wrote in the *North American Review* of this year, 1873,

"It is manifest that the next five or ten years must witness a general recasting of the scheme of Indian reservations. This is not to be accomplished by confiscating the Indian title, but by exchange, by concession, by consolidation. Let Congress provide the necessary authority, under proper limitations for the executive departments, and the adjustment desired can be reached easily and amicably."

Mr. George W. Manypenny, father of Miss Sara L. Manypenny, an Alumna of Mount St. Vincent, Cedar Grove, who was commissioner of Indian Affairs from March 1853, until March 1857, and Chairman of the Sioux Commission of 1876, wrote:

"The careful student of history should have no difficulty in discovering the origin of our Indian complications, as well as the causes that have stimulated conflicts between the white and red man, and which have formed such sad chapters in our annals. It cannot be denied, that from the period when the first infant settlements were made upon the Atlantic sea-board by European colonists, until the present time, there have been constant, persistent, and unceasing efforts on the part of the white man to drive the Indian from his hunting ground and his home. When the encroachments of the former became unbearable, they were forcibly resisted

by the latter. This was the only mode left to the Indian by which to redress his wrongs, since he had no standing in the civil tribunals of the colonies, and even to this day, we have practically denied him the benefit of our courts. Unless we expect from the savage more forbearance than from the civilized man under like circumstances, there should be no surprise that he has resisted the aggressions made upon him. That he was willing, under proper treatment, to have lived in amity with the white man, there is abundant evidence. From the organization of the government until the year 1871, the extinction of the Indian title to lands was acquired by treaty, and by the same process the new home, set apart from time to time for the residence of the tribe was assured to it, with the covenant in the treaty that such new home should be the permanent home of the tribe FOREVER. Such covenants solemnly entered into by the government were not regarded. Whenever the progress of settlement brought the white man's residence near the Indian's home, another treaty was demanded. If the tribe was unwilling to surrender this "permanent home" and no other means were found adequate to bring the Indians into negotiation, in due time, through complications of some sort, there was what was termed an "Indian outbreak," rapidly followed by a conflict terminating in another removal. The effect of these removals, so often repeated, has at all times worked injury to the Indians and proved fatal to their advancement. Under the operation some of the tribes have yielded in despair. Others that survived did not recover from or overcome the fatal results for generations. Communities of our own race could not undergo like trials without serious loss in numbers as well as vitality; and, if repeated, as in the case of the Indians, who have so often been removed, they would relapse into a very low grade of civilization. . . . Superadded to the affliction growing out of these frequent removals, other and numerous difficulties have been placed in the path of the Indians. Even the most

beneficent measures of the government looking to his advancement have, in many cases, been counteracted by the agencies employed to execute them; agents have frequently proved faithless and soldiers sent to protect the tribes have not only been cruel and vindictive but have introduced demoralization amongst them. In fact (though it may seem paradoxical) it is yet true, that the white man's conduct and example, instead of aiding, has been the chief obstacle in the way of civilization of the Indian. . . . Is it not time that the government and people of the United States should resolve that justice and fair dealing should be substituted for that coldness, sordid selfishness and cruelty which the native race has endured in all the years of the past? . . . There are among them many men of worth, with natural gifts equal to those possessed by our own race. . . . Let the red man have what he never has had, appropriate protection and support, and fair opportunity. . . . Let us admit that he is a MAN, and treat him as such, not spasmodically, but persistently, constantly, and in every relation of life. To begin, let him have a fixed and settled home. This is imperative." [1]

Mr. Manypenny's arguments were all directed against Indian affairs being placed under military control. He claimed that Powhatan *solved the Indian problem* when he said to Captain John Smith "I am an old man, and must soon die, and the succession must descend in order to my brothers, and then to my two sisters and their daughters. I wish their experience was equal to mine, and that your love to us might not be less than ours to you. Why should you take by force from us that which you can obtain by love? Why should you destroy us, who have provided you with food? What can you gain by war?" Mr. Manypenny says "In this most important matter a military agent will always fail. His education, training, and dis-

[1] Manypenny, Geo. W., *Our Indian Wards*, pp. 7–13, X–XII.

cipline are not in the right direction to qualify him to discharge the duties of an Indian agent. From the highest to the lowest in rank, it is the duty of the subordinate to obey orders. The reason why a particular command is given is not explained. To the soldier this is not necessary or proper, but the instruction of the savage is quite a different thing, and the Indian agent who, on all proper occasions, devotes a few minutes in unfolding to the mind of the Indian why he should do as instructed, will find it time well spent. Firmness and kindness should go hand in hand. This will not interfere with reformatory discipline." [1] The Sisters' experiences in the West corroborate the statements of Mr. Manypenny.

A letter from the Archbishop in the beginning of the year 1873 requested prayers from Sisters and pupils for the Catholics of Germany. The Kulturkampf, a political struggle against the rights of self-government of the Church, was in its greatest vigor then. Bismarck and the Prussian Government with the Liberals and Conservatives opposed the hierarchy, clergy, and Catholic people. Under the leadership of Windthorst the Center upheld the Church and had its own political programme, and was considered by Bismarck a grave peril to the empire.[2]

On February 13, the prelates of the Cincinnati Province sent a letter of sympathy and protest to the Bishops of the German provinces against the treatment of Catholic priests and people by the government.

On Sunday, May 15, the Sisters at St. Joseph Mother-House were honored by a visit from their Most Reverend Superior who gave Benediction and then ad-

[1] Manypenny, *op. cit.*, pp. 12–14.
[2] *The Catholic Encyclopedia,* Vol. VIII, pp. 703–710.

dressed encouraging words to the Sisters and novices. He had given Confirmation at Our Lady of Victories where he had a unique reception. The young ladies in a long and ingeniously-made rope of flowers enclosed the Archbishop and the Very Reverend Otto Jair, O.F.M., whom they met at the bridge near the foot of the hill leading to the church and thus conducted them in procession to the gate of the sanctuary. There the Reverend Doctors Hecht and Byrne, vested for the services, joined them: The former preached and the latter was master of ceremonies. The pastor, Father Karge, told the Archbishop of a little boy, "son of a worthy German farmer," who was too ill to come to the church for confirmation. At once the Archbishop replied "We shall take the blessing to him," and the child received the sacrament at his country home.

On May 22, the Reverend P. Cooney of the Congregation of the Holy Cross delivered a Charity Sermon in the Cathedral for the benefit of the St. Joseph Asylum. The orphans paid their annual visit to the city which gave it a festal appearance, as from early morning the air was filled with music, while the large procession of Catholic Societies escorted the little friends of God from the Cincinnati, Hamilton and Dayton railroad station to the Cathedral. They reached the church in time for the Solemn High Mass at which they assisted and listened to the eloquent discourse of Father Cooney.

At the conclusion of the morning services, the children were taken to the Cathedral Hall where their innumerable friends had prepared for them a rich and bounteous dinner. When the chimes of the Cathedral announced the hour for Vesper services, the children returned to the House of God and charmed the congre-

gation by their sweet singing. After Vespers the Societies formed as in the morning, and escorted the children to the railroad station. All along the line of march the streets were crowded with pleased happy faces of Protestants and Catholics, who found compensation for their benefactions in the joy which this yearly treat gave to the young fresh hearts of the orphan.

In his fatherly welcome to " his little wards of God," the Archbishop introduced a petition for prayers for the suffering religious of Rome who according to the London *Tablet* of recent date were being suppressed. Convent schools were being closed and seminarians dispersed.

The St. Joseph Infant Asylum, gift of Mr. Joseph C. Butler, was opened on September 11, 1873, by the Sisters at Bond Hill, as a branch of the Good Samaritan Hospital. The Archbishop said the first Mass on September 24, Sister Vincent responding. The first child received was a boy; the second, a girl. The institution was the outcome of Mr. Butler's generosity for helpless babes and unfortunate mothers through the sympathy of Sister Anthony expressed in conversation with him. The " Boyle Homestead " on Reading Road was listed for sale and having all the advantages of the country with a sufficient nearness to the city, it was secured and given to Sister Anthony who at once began the work of mercy. Sisters Clotilda, Agatha, and Agnes Regina assisted in the new work which only slowly gained the sympathy of many of the laity and even of the clergy, so that in the first years great suffering and privations were experienced. Sister Agnes Regina, the youngest of the band, suggested and carried into effect the washing of laces for the wealthy ladies of Clifton and Avondale. This gave employment to the

inmates and furnished means of sustenance until God raised up friends for the institution. Father Donaghue, of Morrow, O., left a legacy of $2000; Mr. R. R. Springer, $20,000. Mr. Butler's letter of conveyance follows:

"MOUNT AUBURN, 30 May, 1873.

DEAR SISTER ANTHONY of the Sisters of Charity,
Cincinnati.

I send you herewith a conveyance of the property you have purchased beyond Avondale, and which you told me you wished to devote more especially to the care of the Foundlings and the poor women soon to become mothers, whom the Good Samaritan cannot always shelter.

The combination is a good one, and I have no doubt some of the grateful mothers will share with the little waifs, the only wholesome fountain of food for the newborn child.

Your purse was too slender and family of invalids too large, to pay for it, and so I send you the Deed subject to the same trusts and conditions as the conveyance of the Good Samaritan Hospital of which this is to be a branch.

That it may be of some service to the poor and afflicted and soften the burdens of a few wounded hearts, for many generations, through the self-denying ministrations of your Sisterhood, is the earnest hope of your friend,

JOSEPH C. BUTLER.

P.S. The Deed needs the Notary's Seal. We had to come to Mr. Peachey's house to get him to sign for my wife. If you accept the trust, send to me in the morning. I will have it Sealed and Recorded.

J. C. B."[1]

Mrs. Butler and family were in Europe at the time of this donation to Sister Anthony and Mr. Butler was

[1] Archives of Mount St. Joseph, Ohio.

enjoying in anticipation the sight of his wife's pleasure on finding this new home of charity, but God had destined otherwise. On June 18, all Cincinnati, but the Sisters of Charity more especially, felt deeply bereaved in the news of the sudden death of Mr. Joseph C. Butler, which occurred on board the steamer *Fleetwood* bound for Ashland, Kentucky, where Mr. Butler had iron and coal interests. He was conversing with friends on the boat and was in excellent spirits when the attack came which caused his death within an hour. Doctor N. P. Dandridge, who was making the trip, rendered every service possible but without avail. His close attention to business as principal manager of the Lafayette Bank and as President of the Chamber of Commerce taxed too heavily a delicate constitution and brought on the serious malady which caused his death. A short time before this sad event, he remarked in speaking of spiritual things that he regretted not having the faith of his family, but hoped before the final hour that he might receive the ministrations of the Catholic Church in which to his great joy all his children had been reared. When he gave the Good Samaritan Hospital to Sister Anthony he told Mr. Lord that "as God had taken one of his children he thought it but right to contribute what would have been his son's share to the service of God."

Corpus Christi, a feast always celebrated at the Cathedral with solemn services in which the children of the schools participated, attracted the attention of the *Cincinnati Enquirer* which gave a lengthy and beautiful description, closing with the words —

"but during the long service, the vigor of the Archbishop (who has so long lived and been loved in Cincinnati) save in his voice never deserted him. It will be

a sad day for Cincinnati when under his feet no more roses are strewn at Corpus Christi, — when his career of energy and usefulness is closed forever."

Two liberal benefactors of the Sisters, of various churches, of the Cathedral, and Seminary especially, Patrick and Honor Considine, died a few months apart, at a ripe old age and received merited honors at their obsequies. The Requiem Mass was sung for them by the President of Mount St. Mary Seminary, the funeral oration was delivered by the Very Reverend Edward Purcell.

Monsignor Kristoffey, private chamberlain to the Holy Father, was a visitor for some months at Mount St. Mary of the West and a weekly caller at Mount St. Vincent, Cedar Grove, during this time. Sisters and pupils appreciated the honor and advantage of his friendship and instructive conversations.

In the early summer of this year, cholera appeared in Cincinnati and during July and August increased to an alarming extent. The number of funerals passing Cedar Grove, day and night, to the St. Joseph Cemetery, kept the thought of death before the minds of dwellers along Warsaw Pike, now Glenway Avenue. Sister Loyola Feely, one of the nurses at the Good Samaritan Hospital, died at her post of duty on July 20. The *Cincinnati Commercial* in announcing her death said: —

"Sister Loyola was one of the most devoted nurses of her calling. There are many here and in other cities who have experienced her kindly care and the fruitful influence of her soothing touch and look, who will sadly regret her loss. She died at her post, stricken down while attending to the sick. That Sister Loyola rests in peace none who knew her can doubt. May her soul rest in peace!"

During this time of visitation, many wealthy persons shared their goods with the needy. Mr. Moses White gave the Sisters of Charity five thousand dollars for the benefit of the orphans, and Mr. Robert Beaton deeded property in Newport, worth twenty thousand dollars, to the Sisters of the Good Shepherd of the Bank Street Convent in Cincinnati.

On the twenty-fifth of August, 1873, Sisters Cornelia, Octavia, Isabella and Jane Francis went to Bay City, Michigan, at the invitation of the Reverend Henry J. Scutjes who had made application to Archbishop Purcell in the summer of 1872. The Archbishop sent his approval as follows:

"Cincinnati, August 8, 1872.

The Revd. Henry Scutjes, Pastor of St. James Church, Bay City, Michigan, having expressed a desire that the Mother Superior of the Sisters of Charity of Cincinnati should superintend and teach a school of young girls in his congregation, and the Right Revd. Bishop Borgess of Detroit having approved the same, for the glory of God and the advantage literary and religious, of the female youth of said parish, I very cheerfully sanction the zealous project and pray God it may realize all the blessings we anticipate in favor of the interesting City of the Bay which I have lately visited with so much edification and pleasure.

J. B. Purcell
Abp. Cinti."[1]

The Reverend Thomas Rafter succeeded Father Scutjes. The school opened with every promise of success. Music and drawing teachers were called for in a short time and a high school course, as well as primary and intermediate, was begun. As far as can be learned, this was the first Catholic High School

[1] Archives of Mount St. Joseph, Ohio.

opened in the country.[1] It is still sending forth its graduates to enter various technical and classical colleges. It is affiliated with the Catholic University at Washington and with the Ann Arbor University in Michigan. One of its graduates, Captain James J. Raby, U. S. N., was, in 1921, in charge of the Navy Yard in Washington D. C. He graduated at St. James School in June, 1891. By competitive examination he secured the appointment to Annapolis over twenty-nine contestants and entered the Academy there in the autumn of 1891 before he had reached his seventeenth birthday. During the World War, he took across the waters the first mercantile convoy and transports numbering one hundred and forty-two vessels carrying supplies. He made nine round trips and had no submarine disaster. He was the commander who, when a report was brought to him that "there was a man below reading the Douai Bible," replied: "I see no harm in that. With that man below reading the Bible and his Captain up here saying the Rosary, I think we shall be safe." His words proved true and at the end of his many voyages, his crew gave him a solid gold rosary as a mark of their esteem. On Armistice Day, 1920, he was called for decoration and citation. He had the honor of taking out to sea for the first time after the war the German steamer *Vaterland,* now the *Leviathan* and since then has been given command of the U. S. S. *Rochester* with her Scouting Fleet.

Mr. James F. Meline, a fellow-student of Father Purcell at Emmitsburg, one-time editor of the *Catholic Telegraph,* consul to Vienna, a strong defender of Catholic Faith, a friend of the clergy, the Sisters, the

[1] Burns, *Growth and Development of the Catholic School System in the United States,* p. 68, N. Y., 1912.

orphans, and the poor, was buried from the Cathedral, on August 20, 1873. The Reverend James F. Callaghan sang the Requiem Mass. Father Purcell preached the funeral oration.

Mount St. Vincent, Cedar Grove, had the honor of a visit from the Reverend Father Cooney of Notre Dame, Indiana, at the close of a retreat which he had conducted for the students of Mt. St. Mary's of the West. The Brothers of the Holy Cross from Notre Dame University had opened the St. Joseph College on Eighth Street near the Cathedral, a year previous, and it was beginning a new term with splendid prospects which increased year by year. Father Cooney at this time applied for permission to conduct religious services for the inmates of the Work House. His request was granted, later, the first time a Catholic Chaplain had been appointed for the prisoners. This office was assigned to Father Condon.[1]

The new school at St. Joseph Church, Dayton, Ohio, was blessed by the Archbishop in time for the opening of the fall term. His Grace visited, also, the National Soldiers Home containing two thousand veterans, over six hundred of whom were Catholics. Ten converts were received into the Church. One of them was Captain Woodruff, father of Sister Francis de Sales and husband of Sister Jane de Chantal. On this day he made his first Holy Communion. Mrs. Woodruff was converted miraculously years before and their daughter Mary had been brought up in the true faith. Captain Woodruff died when the child was ten years of age. Mrs. Woodruff long before she knew anything of catholicity had thought of the religious state and desired such a life, but she had never met a religious.

1 *Catholic Telegraph*, Vol. XLII, November 20.

She became acquainted with Sister Anthony and her companions, during the Civil War, and now in her widowhood the old longing returned to serve God by ministering to his needy ones. She found that the Constitutions of the Sisters of Charity, although having an age limit of twenty-eight years for the admittance of postulants, made provisions for cases similar to hers. Having placed her daughter Mary at Mount St. Vincent, Cedar Grove, and provided for her future support, she entered the novitiate. Mary, after graduation, returned to her friends and relatives, but in a few years joined her Mother in the Sisterhood where they enjoyed together at least all the summers of their lives until Sister Jane de Chantal died on January 4, 1913, the anniversary of Mother Seton's death.

Canada as well as the United States was deep in educational questions at this time. Monsignor Sweeney of New Brunswick had made proposals to the local government of the Province that the Christian Brothers and Sisters of Charity (Mother Seton) having been examined, orally and by writing, and the Board having been convinced of their proficiency, should be allowed to continue in their positions, that Catholics should have access to the schools, and books objected to by the Bishop should be eliminated. He met with refusal. At present the Sisters of Charity teach in the public schools of that same province. In the United States at that time, Bishop McQuaid and other strong writers were expressing their views on the school question in a fearless manner and were urging " Preparedness " in education on all religious communities. They struck a note of warning, too, regarding the intrusion of the State into the family, calling it " the renaissance of a theory that finds a place only among men who

would dechristianize the world by making the State the supreme judge of every right which the individual shall enjoy." [1]

Archbishop Purcell in speaking of the falsehoods against Catholic learning says:

" The Catholic scientist Secchi is teaching Astronomy to Europe, the Catholic scientist Proctor is enlightening the United States on the study of the heavens. So much for the hostility of the Catholic religion to the progress of science."

Cincinnati opened its first Catholic Church for colored people on Sunday, October 26, 1873.

The agency of the Chippewa Indians of Lake Superior on account of friendly relations between the Church and the United States government was asked and received a favorable hearing. The Northwest Territory formerly belonged to the Cincinnati diocese and many of its clergymen had gone there as missioners. This news, therefore, gave especial joy to the Archbishop, priests and religious. Father De Smet, S. J., the great Indian missionary of the Rockies, died in this year, May 23, 1873. Before going to the dedication of the new church at Notre Dame, Indiana, the Archbishop announced that on January 1, New Year's Day of 1874, or the Sunday following, the whole ecclesiastical province of Cincinnati would be consecrated to the Most Sacred Heart of Jesus, with imposing ceremonies. He stated that he had received from Father Sestini, S. J., " a copy of the litttle catechism of devotion to the Sacred Heart of Jesus and a copy of the catechism of the Apostleship of Prayer both issued from the press of Woodstock College, Howard Co., Maryland." He recommended both to the use of pious Catholics.

This year 1874 almost parelleled our own times in

[1] Montreal, *True Witness*, 1873.

regard to educational control by the government. The question asked, then, as now, was how far, if at all, the Federal Government can interefere without violating the all-important principle of State Rights, which is the one good thing in our Constitution, the one thing which makes it tolerable and upon the maintenance of which in its integrity future Catholic education depends.

A visit of Bishop R. V. Whelan to his old home on February 19, opened up a store of happy memories for himself and gave to his early friends the Sisters of Charity much happiness. The progress of Catholicity during his absence in Virginia, caused him to exult with joy for the number of churches, schools, academies, and colleges were an evidence of religious and intellectual advancement. On the following July 9 the news of his death was met with corresponding sorrow. He was a devoted son to the Archbishop through all the years of separation, a sincere friend of priests and Sisters whom he had known and in whose advancement he had taken an active part. Sincere prayers were offered for him in all the churches and schools and the Holy Sacrifice of the Mass was celebrated day by day by the Archbishop and priests at the Cathedral, his early place of duty.[1]

In the spring of 1874, a new chapel building was found necessary to accommodate the increasing number of Sisters and boarders at Mount St. Vincent. After much deliberation and consultation, too, on the subject, plans were matured and the usual preparations attendant on such labor were begun. The ground was cleared for the foundation by felling some stately and much regretted trees; by removing the Ball Alley, a

[1] *Catholic Telegraph,* July 9, 1874, p. 5.

ALUMNAE DAY AT MOUNT ST. VINCENT. CEDAR GROVE

dear old relic of happy days and hard-fought Tenpin battles; and the extensive lawns were deprived of their beautiful green grass and were in a very short time covered with stone, sand, brick, and timber. The 20th of March was set for the laying of the corner stone, a very important event: for only one building had been erected by the community previous to this date and that was under the direction of Mother Margaret, experienced in such work away back in the Emmitsburg days. Documents were prepared for the cedar box to be placed in the corner-stone. Medals, coins and currency of those days, — the Civil War "shin plasters" among them, — newspapers, a list of the Sisters and pupils, and other things of interest were stored here to be excavated by future generations. On the parchment enclosed in the box was the following: —

Anno Reparatae Salutis MDCCCLXXIV
Amer. Lib. Vindicatae XCVIII
PIO IX. P.M.
Ulysses S. Grant
Altera vice Foederatore Americae Borealis Preside
W. Allen, Status Ohio Gubernatore
W. C. Johnson, Urbis Cincinnatensis Praefecto
Josephine Harvey Cincinnatensis
Sororum de Charitate Superiorissa
Regina Mattingly Academiae
Sti. Vincentii Moderatrice
Reverendissimus Joannes B. Purcell, D.D.
Archiepiscopus Cincinnatensis
Adisistentibus H. Josepho Richter, D.D.
Capellano necnon Presbyteris Seminarii
Provincialis. In conspectu Quadraginti et Octo
Sororum de Charitate et Sexaginta-Sex
Puellarum Variis Disciplinis Sibi Convenientium
Addiscentium
XII Cal. Aprilis

Sub Sacratissimo Corde Jesu
Decandae Aedis
Lapidem Angularem
Solemni Ritu Benedicat et
In Fundamento Collocavit.[1]

After the ceremony the Archbishop addressed the assembly and gave the Pontifical blessing.

On April 13, the Celtic Association presented a drama for the benefit of the orphans, as a recent law had been passed against holding fairs, an old-time method of gathering means for the support of the orphanage. The play was very successful. On Easter Sunday, April 5, the Archbishop with Doctor Hecht and Fathers Byrne and Karge visited the Mother House and Novitiate in Delhi Township. After Benediction of the Most Blessed Sacrament, His Grace gave the paschal blessing and greetings, saw the Sisters in the community-room and the novices in the novitiate, dined with the clergymen and then started on his eight mile ride to Cincinnati, as bright and cheerful as if the day had not been one long list of duties, all fulfilled perfectly.

On May 7, he visited Mount St. Vincent, Cedar Grove, and had with him very distinguished prelates: the Archbishops of Baltimore and New York, the Bishops of Philadelphia, Boston, Louisville, and Cleveland. They had dined at the Seminary and visited the little orphans and the venerable Considine family. Bishops Toebbe, Gilmour, and Domenec joined them for their meeting, the purpose of which was the making of Santa Fé, Milwaukee, Philadelphia, and Boston, Metropolitan Sees.

[1] Archives of Mount St. Joseph, Ohio.
The Catholic Telegraph, May, 1874.

The Archbishop's visit to the Good Samaritan Hospital with Easter Greetings gave him an opportunity of bringing a soul into the fold. While there he baptised an invalid and thus added to his long list of converts.

The Cedar Grove Land and Building Association, when it placed this title above its main entrance aroused unpleasant emotions in the hearts of Sisters and Alumnae and other friends, too. "Cedar Grove," so sacred and so exclusive, for twenty years, while the hill was untouched by commercialism, was now made the attractive object for those seeking desirable property, the old story of change, birth and death, the paradox of life. On June 17, the Archbishop sent the following cablegram to the Holy Father, Pope Pius IX:—

Most Holy Father,

The Archbishop, the priests, and the faithful Catholic people of the Archdiocese of Cincinnati, choose this suggestive Festival of Mary, Help of Christians, to congratulate your Holiness on the auspicious return of the 29th anniversary of your coronation. Prostrate before the Holy Altar we thank the God whose Vicar you are on earth for having extended your glorious Pontificate beyond the years of Peter and fervently do we pray that you may live to see the triumph of justice, truth, and order and the discomfiture of anti-christian conspirators.

In the name of all the devoted children of Your Holiness.

J. B. Purcell
Abp. of Cincinnati.

To his Holiness Pius the Ninth gloriously reigning, Rome.

The Holy Father received over one hundred thousand letters of congratulations on this anniversary.

On July 19, 1874, at the close of the annual retreat

for the Sisters, the regular triennial election of the community took place in the presence of the Most Reverend Archbishop and the Reverend Doctor Richter, chaplain, with the following results: —

Mother Josephine Harvey, *Mother Superior.*
Sister Bernardine King, *Mother Assistant.*
Sister Mary Agnes McCann, *Secretary and Treasurer.*
Sister Mary Paul Hayes, *Procuratrix.*

In August, the St. Mary School, Lansing, Michigan, was opened by Sisters Octavia, Annina, and Mary Alice: the Institute Antonio in Kenton, Ohio, by Sisters Irene, Mary Cecilia, and Leocadia. Both are High Schools carrying out the wishes of their founders, the Reverend Louis Vandriss and the Reverend Anthony Siebenfoercher. The former was one of three brothers, priests: two of the Detroit diocese and one belonging to Cincinnati, a Jesuit through whose influence Father Louis asked for the Sisters of Charity to take charge of his parochial school. The family name, Van den Driessche was shortened in Michigan to Vandriss for Fathers Amandus and Louis; in Cincinnati, to Driscoll for Father Charles, the pastor of St. Francis Xavier Church from the time it ceased to be the Cathedral, in 1845, until his death in 1884. After building up his school and parish and founding a Hospital, Reverend Louis Vandriss resigned his parochial work and became chaplain at the Mother-House, Mount St. Joseph, Ohio, in 1888 and held this position until 1901 when he returned to Holland and there died in 1902.

Father Siebenfoercher, the pastor of Kenton, is known all over the country for his efforts in behalf of Total Abstinence. Had he lived a few years longer,

he might have rejoiced at some of the effects of Prohibition.

In his account of the opening of his school, he says:

"Excepting the Sisters of the Most Precious Blood in Mercer and Anglaize Counties, the Kenton colony of Sisters was the first from any community or for any purpose north of Dayton in the Archdiocese of Cincinnati. Before Springfield, or London, or Piqua, or Greenville, or Sidney, or Urbana, Bellefontaine, or Marion, the Sisters were established at Kenton. The first little band consisted of Sister Irene, S.S., who died in the Good Samaritan Hospital, Cincinnati, December 30, 1876, Sister Mary Cecilia who assisted in the school and taught music, who died July 28, 1889, and Sister Leocadia who had charge of the home." [1]

The account gives the history of the school's progress. Not only in the educational institutions properly so called was there great advancement in learning and the methods of acquiring it; but we find the hospitals, too, demanding the very best in medical science. The community built at the Good Samaritan Hospital an amphitheatre for clinical teaching, with a seating capacity of four hundred. Here assembled the students of the Ohio Medical College and of the Miami College which became a part of the former, and listened to the greatest lecturers of that period.[2] At this time was given an interesting trial of Ether Anesthesia by W. I. G. Morton. Between 1866 and 1891 over twenty-five thousand patients were registered in the Good Samaritan Hospital.

The Sisters who had been teaching the English school in Portsmouth, Ohio [3] were recalled because no resi-

[1] Archives of Mount St. Joseph, Ohio.
[2] Juettner, *op. cit.*, p. 215.
[3] *History of the Diocese of Columbus*, p. 415.

dence was provided for them and the inconveniences of living in the German parish were very great. The pastor of St. Mary Church, Marion, Ohio, Father Joseph Quatman who had been waiting for Sisters, was now made happy by the arrival of Sisters Sylvester, Ann Alexius, and Bertha, to begin work in his parish in September. His brother, the Reverend F. H. Quatman of Holy Angels Church, Sidney, also opened his school at the same time with Sisters Mary Lucy, Angelica, Margaret Cecilia and Odilla in charge.

During this year the care of St. Joseph Infant Asylum was given to Sister Cecilia, one of the first postulants to enter the community in Cincinnati after the affiliation of Emmitsburg with France. Her director, Bishop Young, had suggested that she accompany Miss Eliza Gillespie to the novitiate of the Sisters of the Holy Cross, but Mother Seton's life attracted her. She died only a few months ago, August, 1920, after spending sixty-eight years as a Daughter of Mother Seton. Sister Anthony was reluctant to resign the care of the little ones at St. Joseph's, but the Archbishop and the members of the Council felt the charge of one institution — and that the Good Samaritan — was sufficient for even a young woman and Sister Anthony had been in control, we might say, of the Diocesan Bureau of Charities since 1837, when she began her work by begging from door to door and soliciting from stall to stall in the market place.

The decade of years gone by since the Civil War found the country in a very prosperous condition and in no way was it shown more clearly than by the building of schools. Petitions for teachers were coming from all parts of the country, but the wonderful growth of the community did not equal the demand for schools.

One day's mail alone carried reluctant refusals to Knoxville and Chattanooga, Tennessee, to Cynthiana, Kentucky, to Marshall, Michigan, to Newark and Middletown, Ohio, and what superiors were obliged to do, then, has been the experience of their successors through all the years to our own time with its innumerable demands.

On September 24, Feast of Our Lady of Ransom, the chapel at Mount St. Vincent was dedicated to the Sacred Heart of Jesus by the Most Reverend Archbishop assisted by the Very Reverend F. J. Pabisch, D.D., LL.D., Rector of the Seminary; Reverend Henry Joseph Richter, D.D., the chaplain, the Reverend J. M. Bonner of All Saints, and by other clergymen and seminarists of Mount St. Mary of the West. After the blessing His Grace sang Pontifical High Mass, the Very Reverend Doctor Pabisch being assistant priest, Reverend B. H. Engbers, Ph.D., deacon, Reverend Menke, subdeacon of the Mass. The Reverend P. H. Cusack, Vice-Rector of the Seminary, and Reverend Thomas S. Byrne, Procurator, were deacons of honor. The master of ceremonies was Mr. Thomas Conway. At the end of the Gospel the Archbishop preached a very beautiful and instructive sermon on the feast of the day. After commenting on the happy idea of rendering a tribute of love — the dedication of the chapel — to the Heart of the Divine Son on the Feast of His Blessed Mother, he said,

" It is the spontaneous expression of the Catholic heart by which the names of Jesus and Mary have at all times and in all places been linked together as if by a law of faith and instinct of devotion."

He gave a brief outline of the history of the Feast and told how when the Saracens were overwhelming Spain

and leading away Christians into captivity and treating both them and their religion with every species of insult and outrage, the Blessed Virgin, jealous of the honor of her Divine Son, touched by sufferings and pleased with the heroic fortitude of these children of the Church, appeared the same night to St. Peter Nolasco, to his confessor Raymond of Pennafort, and to James, King of Aragon, and told them it would please her Divine Son if they would establish an Order whose special work would be to deliver the captives from bondage of the Saracens. He told how these good men set to work and founded the Order of our Gracious Lady for the Redemption of Captives and that to the three ordinary vows of religious, they added a fourth, to take the captive's place, if necessary, in order to free him. By an easy transition he made a beautiful application to man's soul under Satan's power and Mary's power to set the spirit free. Millard's Mass, with accompaniment of harp, guitars, and a beautiful new organ, was admirably sung by the Sisters.

Though sincere regrets were felt and uttered for leaving the little chapel where many had received their First Holy Communion and later vowed themselves to God's service, still all were happy to have the Silent Dweller in the Tabernacle conveyed to His new abode. The former chapel became the Recital Hall and the lower stories of the new building accommodated refectories, senior class rooms, library and laboratories. The three altars, all large enough for the offering of the Holy Sacrifice, were the work of the F. Schroeder Bros. of Cincinnati. The painting over the main altar was Rubens' "Descent from the Cross," the original sketch picture given by Cardinal Fesch to Bishop Fenwick and afterwards presented to the pioneer com-

munity of the diocese. The other twelve pictures presented by Napoleon Bonaparte's mother, through her nephew, the Cardinal, hang in St. Peter's Cathedral, Cincinnati. Among them are:

St. Peter in Chains. (Altar piece) *Murillo* $150,000.[1]
Sorrowful Mother. *Murillo* $50,000.
Physician of St. Francis. *Murillo* $5,000.
Flight into Egypt. *Andrea del Sarto*
Picture in Altar of Blessed Virgin. *Carl Müller.*
Given by Reuben R. Springer. Paid $9000 for it.
Coronation of the Blessed Virgin. *Correggio* $10,000.
Presentation of the Blessed Virgin. *Correggio* $10,000.
St. Thomas Giving Inspiration to St. Catherine. *Antonio Beneti,* 1567. $3,000.
Burial of Our Lord. *Ribera.* (He painted three pictures on this subject: one is in Madrid: one in the Louvre: and the third in St. Peter's Cathedral, Cincinnati.)
Picture in St. Joseph Altar. St. Joseph by *Wm. Lamprecht* of Munich.
St. Michael. Copy of *Guido Reni.*

Several of the Cathedral treasures have been loaned to the Cincinnati Art Museum, notably "Christ's Triumphant Entry into Jerusalem" begun in 1814 by Haydon and not completed until 1820. In the crowd appear the Samaritan Woman, a Roman Centurion, Sir Isaac Newton, Voltaire, Wordsworth, John Keats as St. John (the only picture of Keats known to exist), and St. Peter as William Hazlitt. One woman has the face of Mrs. Siddons, the celebrated actress. Edwin Landseer himself painted the ass on which Christ rides. He was a pupil of Haydon at the time.[2]

1 Estimates given by Mr. Wiedenbach, Art Critic, May, 1911.
2 *The Catholic Telegraph. The Cincinnati Enquirer,* August 17, 1907. *The Bookman.*

After the Mass the Archbishop met the pupils, promised them a free day and his company at dinner on the day selected. In his note of acceptance, later, he told them that it was customary in Europe for an invited guest to have the privilege of taking with him an "Umbra" and that he would bring with him Bishop Borgess of Detroit, former chaplain of St. Peter Academy, George Street, Cincinnati. The presence of the two prelates at their banquet made the beautiful October day one never to be forgotten by the favored pupils.

All over the country in this year 1875, Catholic education was receiving a wonderful impetus and Cincinnati, from its earliest days foremost in encouraging learning, was now spreading its schools upwards to the hilltops, all soon to become suburban towns. The first Catholic school on East Walnut Hills at St. Francis de Sales Church was begun in September by Sisters Antoinette, Ursula, and Corsina. In Alpena, Michigan, among the ship builders on Thunder Bay, the pastor of St. Bernard parish, the Reverend E. M. Dekière, in answer to his earlier application, welcomed a colony of Sisters from the Mother-House in Cincinnati: Sisters Ildephonsa, Mary Charles, and Jane Francis opened the school in September. St. Boniface School, Cumminsville, was opened in December, by Sister Antoinette.

The Church in the United States was full of vigor when its first American Cardinal was created on March 15, 1875,[1] John Cardinal McCloskey, Archbishop of New York. Its wonderful spread and organization during the one hundred years since the battle of Bunker Hill was a source of surprise and admiration to those

[1] Farley, *The Life of John Cardinal McCloskey,* pp. 304–320.

outside of the Fold and of deep gratitude and love to her own members. The building of schools and charitable institutions was not left to the hard struggle of bishops, priests, and members of religious orders, as in former days, for many of the laity who had been especially prosperous began to return their added talents to the Divine Giver, through His representatives, for the care and advancement of the less fortunate. The Fathers of the Cincinnati Councils considered the question of religious education as the test of fidelity or infidelity to God. The First and Second Provincial Councils of Cincinnati which met in 1855 and 1856 had four members who became great champions of Catholic schools, Archbishop Purcell, Bishops Rappe, Baraga, and Spalding. The Province of Cincinnati extended at this time from the Alleghanies to the Mississippi and it has been due to the great schoolmen who promulgated the decrees that this section of the country has maintained an uncompromising attitude of fidelity to the principle of — the Catholic School for the Catholic Child. The educational attitude and legislation of Archbishop Purcell and his suffragans had its influence, too, in the framing of the school decrees of the Third Plenary Council of Baltimore in 1884.[1]

Bishop Gilmour's Readers, a transition from the old-style dry text book to the attractive school books of today were published in 1870–5. "The bishop had a clear perception of certain psychological principles whose adoption by the teachers of our time brought about a far greater change in the methods and spirit of teaching than even the change that has taken place

[1] Burns, *op. cit.*, pp. 185–187, 143–144, New York, 1912.
Provincial Councils, Cincinnati, 1855, XIV; 1858, VI; 1861, IV; 1882, V.

in the form of the text books. He was a sturdy champion of Catholic schools, spoke and lectured often in their behalf, and showed his keen insight into their vital needs by the educational organizations he established in the Diocese of Cleveland.[1] In the spring, Father Sorin of the Holy Cross Congregation received from Pope Pius IX approval of the Association of Prayer for the Clergy which he had solicited in an audience on October 11, 1874. Alzog's Church History translated by Doctor Pabisch and Father Byrne appeared now and was called " an acknowledged want " by the London Tablet. Father Karge, pastor of Our Lady of Victory, a Polish nobleman, died at Mount St. Joseph, on April 25.

Monsignor Roncetti and Doctor Ubaldi, with the Archbishop and many bishops and priests were entertained at the Seminary and at Mount St. Vincent on June 14th. The address of the Ablegate at the Academy was in Italian which Father Byrne interpreted. The Monsignor had brought the red birretta to Cardinal McCloskey and *palliums* to four Archbishops, three of whom were spiritual sons of Archbishop Purcell: Archbishops Henni, Wood, Lamy. Archbishop Wood had been under the care of Doctor Bartholow and the Sisters at the Good Samaritan, but was able to return to Philadelphia on June 10. The President of the Pennsylvania Railroad gave to the Archbishop and his distinguished guests the use of his palatial car as he had done also when the Archbishop went to New York for Cardinal McCloskey's installation.

[1] Burns, *op. cit.*, pp. 185–187, 143–144.

CHAPTER XIX

THE CENTENNIAL EXHIBITION AT PHILADELPHIA — WORK OF THE SCHOOLS — THE TELEPHONE — ARCHBISHOP PURCELL'S GOLDEN SACERDOTAL JUBILEE — JUBILEE OF POPE PIUS IX, AND HIS SORROWS — BISHOP DOMENEC AND THE SISTERS OF CHARITY — HE RESIGNS HIS SEE — THE CINCINNATI SCHOOLS VISITED BY LEADING SCHOLARS

1876

THE year 1876 began, continued, and ended with one thought constantly presented to young and old, the thought of our release from the thraldom of a foreign power, that power which has shown itself to possess no qualification for a governing body, since its rule is one of might alone.

By the wisdom of our early statesmen and presidents, the country had grown in the hundred years to be a nation, young compared with the nations of Europe, but a youthful giant.

The Thirteen Original Colonies were now only a small portion of the Centennial United States. In 1789 they represented about a fifth of the four million square miles of the globe's surface within the limits of the country. In 1870 the center of population was forty-eight miles east by north of Cincinnati. The American people numbered some 40,000,000 souls.[1] There were thirty-seven states, nine organized and two unorganized territories (Alaska and the Indian). Within a decade the railroad mileage of the country had

[1] Andrews, *op. cit.*, Vol. 1, pp. 195–200.

doubled. A monster celebration of the Republic's hundredth anniversary was deemed fitting and Philadelphia, where the nation was born, was naturally chosen as the seat of the Exposition. In 1873 President Grant formally proclaimed the Exposition and in 1874 invited foreign governments to participate in it. Thirty-three responded favorably. Mr. A. T. Goshorn of Cincinnati was the Director General and spent four years in Philadelphia organizing this first National exhibition.[1]

In population, in commercial activity, in financial resources, in educational advantages, in the cultivation of the fine arts, in religion, this country was a glorious spectacle to the world. And Catholicity, what did it show? At the time of the Declaration of Independence there were indeed Catholic patriots, not an insignificant number, thirty-eight percent who fought and helped to win the great charter of liberty, although religious intolerance had prevented them from setting up their great temples as a sign to the multitude that they worshipped the One God from whom they had the One Faith and One Baptism. Thirteen years after the Declaration of Independence, in 1789, Father John Carroll, cousin of Charles Carroll, signer of the great document, was appointed Bishop of the whole United States. Thirty-five priests were laboring to spread the gospel of Jesus Christ and to administer the sacraments to forty thousand Catholics scattered over the vast territory.[2] In addition to the work of the ministry, whenever and wherever it was possible, they gathered about them the young to teach them the fundamental doctrines of the Faith, and to impart at least the rudiments of secular education. Looking into the future, they saw

[1] Howe, *Historical Collections of Ohio,* p. 847.

[2] Guilday, *The Life and Times of John Carroll,* Vol. 1, p. 235, New York, 1922.

the need of religious men and women to take their part in the organization of the Church in America. "In a providential manner it came to their knowledge that in New York City, on August 28, 1774, a child had been born, Elizabeth Ann Bayly (Mother Seton) who had imbibed the spirit of the American Revolution — a spirit of great enterprise, of broad horizons, and of daring achievement. She had an important mission to fulfill, namely, the establishment of Catholic elementary education in the United States; for all Catholic parochial training may justly be said to have been originated by her. There was hardly an ecclesiastic of her time who did not have a keen appreciation of the very important place she was filling in American Catholic life and activity during the first quarter of the nineteenth century."[1] In this Centennial Year we find her daughters numbering several thousands, carrying out her ideals and cherishing her traditions.[2]

In the great Centennial Exposition which was inaugurated by President Grant on May 10, at Philadelphia, the work of the Catholic schools was a marked feature, showing the educational alertness of bishops, priests, and religious. Appropriate buildings had been erected in Fairmount Park, beyond the Schuylkill River, within an area of two hundred acres enclosed for exposition purposes. Five enormous buildings towered above all the rest. They were the Main Building, Machinery, Agricultural, Horticulture and Memorial Halls. Several foreign governments and twenty-six of our own states built their respective structures. More than a third of the space in the Main Building was reserved for the United States, and American ma-

[1] Guilday, Rev. Peter, Ph.D., preface to the *History of Mother Seton's Daughters*, Vol. I, pp. xi–xix.

[2] Burns, *op. cit.*, pp. 63–71.

chinery filled three-fourths of the space in Machinery Hall. Alexander Graham Bell exhibited the Telephone now such a necessary adjunct to our daily life and proving itself one of the greatest inventions. Mr. Bell was not urged to place his invention before the millions who might visit the Exposition; he did not intend to go even after his father-in-law-to-be had secured an out-of-the-way corner in the Education Building for the "toy," as it was scoffingly called. Miss Hubbard, his fiancée, was responsible for his going to Philadelphia. The story of the telephone is a most fascinating chapter in the history of American achievement. Alexander Graham Bell, a young Scotsman, came to this country to seek health and fortune. In Boston he adopted the profession of his family, the teaching of deaf-mutes by a system of "visible speech" (lip-movement) invented by his father. He had met in London Charles Wheatstone, the inventor of the English telegraph, and from him learned that Helmholtz had vibrated tuning-forks by means of electric magnets. The idea of musical telegraph entered his mind. After teaching for a short time in a deaf-mute school recently established in Boston, he was offered a professorship in Boston University and later established a school of his own where he met two influences which affected his whole future career; two pupils, George Sanders, a deaf-mute, and Mabel Hubbard who had lost her hearing in infancy. Mr. Bell boarded with the Sanders family and gained the sympathy and financial aid of the father, Thomas Sanders, who made the telephone a possibility. Mabel Hubbard, afterwards Mrs. Bell, was the daughter of a prominent lawyer of Boston, who helped make the invention a commercial success. Thomas A. Watson, an employee

in the electrical shop of Charles Williams, assisted Mr. Bell in his experiments. On June 2, 1875, these two made history. A new voice was heard in the orchestra of human speech, the labors and genius of the inventor were rewarded by the realization of the telephone. His thought " If I can make a deaf-mute talk, I can make iron talk," was verified. Accidentally on June 2, 1875, Mr. Watson caused a watch-spring to vibrate over an electric magnet and Mr. Bell in a room adjoining detected the faint sound and with blazing eyes rushed into the room demanding " What did you do then? Don't change anything. Let me see! " One of the greatest discoveries of all history had been made. On March 10, 1876, Mr. Watson heard distinctly through the telephone receiver " Mr. Watson, please come here, I want you," a message which took its place beside the telegraphic sentence " What hath God wrought." Service to humanity or as Christ says in Scripture " Love of the brethren " carries its own reward. This Mr. Bell realized among those he came to help in Exposition Hall, Philadelphia, where after sitting all day in an obscure corner, ridiculed by the passers-by, his life-work called a *toy,* the proudest moment of his life came to him. Just at dusk the judges reached his remote corner. They were tired and hungry after a long day of observation and they saw in Mr. Bell's invention only a " plaything " and were passing by, but just then, one of the great moments of history-making arrived with Dom Pedro, Emperor of Brazil. Years before he had seen Mr. Bell's work in the schools for deaf-mutes and now greeted him with fervor and became intensely interested in the new invention. Walking to the other end of the line, the Emperor placed the receiver to his ear,

Mr. Bell spoke and Dom Pedro dropped the instrument exclaiming "It talks!" The judges stood there in the twilight, silent witnesses of the momentous event. One by one, forgetting their weariness, they pressed forward and tested the latest marvel of science and invention.

According to the *Athenaeum* the telephone was foreshadowed in a work entitled "Micrographia" and published about the middle of the seventeenth century by Robert Hooke, Fellow of the Royal Society. Another book published in 1648 by Bishop Wilkins of Chester, England, a copy of which is in the library of The Sisters of Charity of Cincinnati Ohio, describes the making of the submarine, air-planes, and phonographs. It describes also wireless telegraphy.

Over night Mr. Bell leaped to fame, but he could not foresee that President Harding on Armistice Day, November 11, 1921, speaking over the casket of the Unknown Soldier in the Amphitheatre of Arlington, would be heard by thousands in Washington, New York, and San Francisco and that the speeches of the foreign diplomats, the music, the singing of hymns, the burial service, the peals of artillery and the sounding of taps, would be transmitted from ocean to ocean, that the amplifying telephone would make it possible for every person in our great Republic to hear the President when he has a message to communicate. Still, it was a wonderful satisfaction when the long distance telephone was completed and Mr. Bell, near the Atlantic, said to his early assistant on the Pacific coast the same words which covered them both with glory, "Mr. Watson, please come here, I want you." This time Mr. Watson replied, "It would take a week now."

Mr. Bell's corner became the point of attraction

during the remaining week of the Exposition which registered ten million visitors.

While Philadelphia was drawing the attention of the world to its wonderful exhibits, Cincinnati attracted a great portion of that same world to the celebrating of an event which occurred for the first time in the history of the Church in America. Archbishop Purcell had reached the Golden Jubilee of ordination. In the Cathedral of Notre Dame, Paris, on May 21, 1826, he had received the power of the priesthood at the hands of the Most Reverend Hyacinthe Louis de Quelen. He remained in Paris for eighteen months afterwards to devote himself to a higher course of philosophy and theology. Shortly after his return to Emmitsburg College, he was chosen its President, and in 1833 was made Bishop of Cincinnati, to succeed the Right Reverend Edward Dominic Fenwick, O. P., who died of cholera in 1832, near Canton, Ohio. In 1851 Archbishop Purcell received the pallium from the hands of Pope Pius IX, of which he wrote as follows: —

"Rome, Low Sunday, 1851.

The ceremony of Holy Week was very impressive. I was placed near His Holiness and saw the washing of feet. I helped an old Greek priest to put on his stockings. In the dinner hall, Archbishop Hughes, the Bishop of Liège, the Bishop of Hyderabad, and myself were among those who handed the dishes to the Holy Father. . . . The Archbishop of Baltimore, if living, is to preside, *not as primate,* but as *delegate* of the *Holy See* at our next Council. Primacies Rome dislikes and makes no secret of her dislikes. Even that of Lyons with such a long prescription is not confirmed. . . . The Pope gave me the Pallium on the 25th in his private chapel. It was quite an act of grace, as I had left in America that first forwarded to me from Rome and which I am now directed to commit to the flames.

Very Reverend Kindekens is here looking for Bishop Rese. *Non est hic* — whether he has risen or not." [1]

Known so favorably in the east and west, as well as in Rome, Paris, Vienna, and Ireland, it was not surprising that his fiftieth sacerdotal year was made a never-to-be-forgotten celebration. Societies vied with societies, individuals with individuals, schools and colleges, used their best talent to give honor where honor was due and to show a Father the love of his children. Archbishops, Bishops, and clergy came from all parts of the country. Vestments rich in design and texture, sacred vessels of precious metals set in jewels, works of art and rare volumes were laid at his feet with the homage of reverence and devotion, but the gifts dearest to his heart, because they spoke the deepest love, were the chalice presented by the priests of his archdiocese, and the pectoral cross given by the Bishops of the Cincinnati Province.

On Tuesday, May 23, a complimentary Jubilee Banquet was given to him at the Grand Hotel by the clergy of the Archdiocese and, on the evening of that same day at Exposition Hall, an inspiring Jubilee Concert by the Catholic Choirs of Cincinnati. At the close of the concert the Honorable J. P. Carbery addressed His Grace in behalf of the laity. The address of the Clergy was presented in the form of an illuminated booklet, by the committee

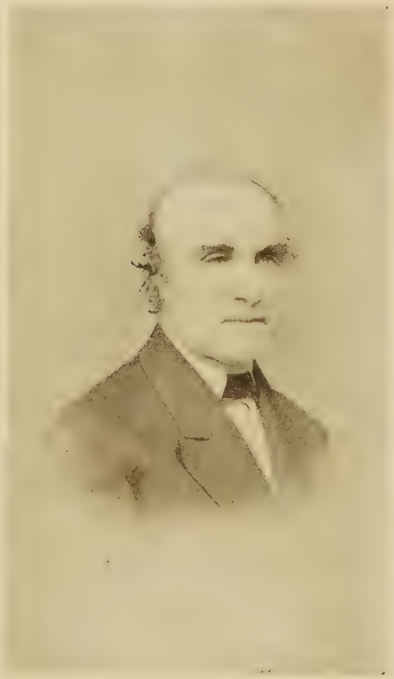
Rev. F. J. Pabisch, D.D., Praeses Seminarii.
Adm. Rev. Otto Jair, O.S.F.
Adm. Rev. Guido Motassi, C.P.P.
Rev. E. Higgins, S.J.
Rev. J. F. Callaghan.

1 Archives of Mount St. Joseph, Ohio.

THE MOST REVEREND JOHN BAPTIST PURCELL, D.D.

Metropolitan of the Cincinnati Province, 1850–1883

SISTER ANTHONY O'CONNELL



THE VERY REVEREND EDWARD PURCELL, V.G.,

Brother of the Archbishop and Editor of the "Catholic Telegraph"

It had been delivered at the Banquet. A gold "loving cup" richly chased and engraved was sent to him by Cardinal McCloskey of New York. It would take a volume to give a list of the handsome gifts which came to him from far and near, while the telegrams and letters of congratulation, and tenderest wishes were countless. All the diocesan institutions had their own special celebration. Cedar Grove was in its charming springtime robes when the beloved Archbishop and his friends arrived at the Academy to listen to a simple expression of filial devotion from the first sisterhood he had met when as a youth in his eighteenth year he came to the new world and found Mother Seton and her Sisters in the Valley at Emmitsburg.

Two addresses formed part of the Jubilee program, an address in English by Miss Katie Hoar, sister of Bishop Byrne, and one in Latin by Miss Amelia Rogers, both members of the graduating class.

Miss Hoar said: —[1]

"Most Reverend and Dear Father,

To me is allotted the honorable and pleasing task of presenting to you, on this joyous anniversary, your Golden Jubilee, the sincere and heartfelt congratulations of the Sisters and my comrades. Veneration, love, and respect would awe us into silence; but, when from all sides echo songs of exultation, our hearts gladly respond to the universal rejoicing and we hasten to lend our voices to the grand hymn of praise.

Yes, beloved Father, throughout this archdiocese, all hearts are overflowing with love and gratitude. Your flock, though in number thousands, is one, in its desire to worthily commemorate the anniversary of that day half a century past, when the Cathedral at Paris witnessed the scene of your ordination. We participate

[1] Archives of Mount St. Joseph, Ohio.
The Catholic Telegraph, 1876.

in the joy which filled your soul, when was conferred on you the high power of offering daily the Adorable Sacrifice of the Altar. To your keeping was entrusted the key to the treasure-house of the Sacraments, and a glance at the past fifty years will show how faithfully its riches have been distributed.

America, at that time almost a wilderness, became the scene of your trials and victories. You have devoted your whole life and energy to the promotion of God's honor in this land: Your efforts have been crowned with success. God has smiled on all your undertakings. The many churches, noble monuments of your industry; the numerous educational institutions; the religious orders which you have taken under your protection; the hundreds of priests whom you have ordained, girded for the conflict and sent forth to battle in religion's holy cause; the many bishops who have received from your hands, mitre and crozier: — all these testify to the usefulness of your life. Your works will not perish with time. Succeeding generations will bless your name and trace back to you the graces which they shall receive through your instrumentality.

The nation at large is busy erecting monuments to the memory of our early patriots, those who a century ago shed their blood in defense of liberty. Is it not meet, then, that we should celebrate the commencement of your glorious campaign, call to mind the combats and victories of our beloved Father, our most honored hero!

This is your day of triumph. Long shall it live in our memories.

Permit us, then, dearest Father, to thank you again for your untiring care, the earnest solicitude and fatherly affection which you have always shown to us, your spiritual children. Gratitude deep and ardent fills these hearts of ours, but we are unable to speak it all.

In conclusion we wish that many more years may be added to the fifty which, like brilliant jewels, have been

washed on the shores of eternity and there collected by Angel's hands to form your crown through endless ages."

Miss Rogers' closing address was in Latin.

"Reverendissime, Illustrissime ac Dilectissime nobis in Domino Pater,

Laetiter de hoc anniversario festo Tibi gratulamur, et hanc, gratias pro beneficiis in nos collatis, agendi occasionem arripimus.

Omnia corda plena sunt laetitia quum Te quinquaginta annos, non breve mortalis aevi spatium, in Domini vinea laboravisse, recordantur.

Gratissimis cordibus maximum vitae eventum hodie commemoramus, illam nempe diem faustissimam, qua Christus ad ingens hominum salutis opus Te accimxit. Est igitur quod gaudeamus, quum uberes laboris Tui percepimus fructus.

Monumenta, qui quaerat, militiae Tuae sacrae, necesse non habet historiae paginas scrutari, plurima enim ante omnium oculos posita sunt.

Non aera solum et lapides Tui memoriam posteris exhibebunt, sed grati hominum quoque, animi eam per aeva jucundam servabunt.

Sociae una mecum gratias Tibi referunt, carissime Pater, et fidentes quodcumque pro Patre dilectissimo, sint petiturae, Deum non esse negaturum. Eum assidue enixeque rogant ut multos annos Te velit nobis servare integrum incolumemque, necnon indies novis Sui amoris augere favoribus."

While Jubilee bells were still making the air vibrant in Cincinnati, a message came to the Archbishop from Rome regarding the Golden Episcopal Jubilee of Pope Pius IX. As such an event was unique in the long history of the Roman Pontificate it was proposed that the whole Catholic world should share in the celebration. At Rome preparations had already begun.

Urbi et Orbi it was to be a grand gala day when the devotion of two hundred millions of Catholics would find full expression.

Circular of the Roman Committee follows: —

"ROME, May 21, 1876.

Next year another event of deep interest will take place in connection with the august person of His Holiness Pope Pius IX. The 21st of May, 1877, will be the 50th anniversary of his elevation to the dignity of the episcopate. Divine Providence seems to have averted the inexorable hand of time from that precious life, which, in this stormy era, is indeed the beacon of salvation to the whole Catholic world. The Romans who have the enviable privilege of possessing within their walls the person of the august Pontiff, have resolved to make an appeal to all Catholics in every part of the world, to unite in celebrating an event fraught with such interesting memories. A committee has been formed for this purpose. They invite all those who belong to the Catholic Church to concur by sending such presents or offerings to the Holy Father as will be acceptable to him. May neither distance nor any other difficulty present an obstacle to the zeal of Catholics but may they vie with one another in counterbalancing, as far as lies in their power, the efforts of the wicked who take such active part in the fierce combat now waging against the Church of Christ.

In order that the Father of the faithful may, on that day, have the consolation of being surrounded by his children from all parts of the world, the undersigned committee beg that a deputation may be sent from each country as its representatives on this auspicious occasion; also that the signatures of those who take part in this offering be sent in time to have them bound in the Album which, on that same day, will be presented to His Holiness. So many proofs of devotion and affection are being offered every day to the Vicar of Jesus Christ, that the members of the Roman Committee

entertain great hopes and almost a certainty that the present appeal will find a generous echo in the hearts of all Catholics throughout the world, for which reason they even now offer up their thanks to the Most High.

Princess Odescalchi, *née* Branicki.
Princess di Campagnano, *née* Sayn Wittgenstein.
Princess Massino, *née* Lucchesi Palli.
Marchioness Patrizi, *née* Altieri.
Marchioness Sacchetti, *née* Orsini.
Marchioness Serlupi, *née* Fitzgerald.
Marchioness Vitelleschi, *née* de Gregorio.
Countess Moroni, *née* Pfyffer.
Prince Emilio Altieri, President.
Marquis Angelo Vitelleschi, Secretary.
Prince Sigismund Chigi.
Prince Philip Lancelotti.
Prince Thomas Antici Mattei.
D. Eugenio Ruspoli.
D. Philip Theodoli.
Marquis Jerome Caveleti.
Correspondents with foreign countries:
Marchioness Serlupi, *née* Fitzgerald.
Marchioness Vitelleschi, *née* de Gregorio.
Countess Moroni, *née* Pfyffer.
Countess Pauline de Salm, *née* Baronne de Speth.
D. Philip Theodoli.
The Commander Lannart d'Hamal.
Count Gaston Yoert."

Cecilia Marchioness Serlupi *née* Fitzgerald sent another circular with explanations and detailed directions. Archbishop Purcell had these letters published in the *Catholic Telegraph* and sent word to all the religious houses of the archdiocese that it would please him to have the wish of the Roman Committee followed as closely as possible. At once artists and scribes became busy. Mother Regina Mattingly, the superior of Mount St. Vincent, Cedar Grove, obtained from all the

houses in charge of the Sisters of Charity of Cincinnati Ohio, full lists of their pupils in academies, parochial schools, and orphanages. These names were copied on sheets of parchment by Miss Mary Fanning, Miss Margaret Bast (Mrs. Theodore Sebastiani) and Sister Mary Agnes McCann, pupils of Mount St. Vincent. The pages were illuminated by Sister Stella O'Rourke, the artist of the Academy, and together with the Address to the Holy Father were placed in a richly decorated envelope of white kid leather lined with gold satin and fastened with a clasp of gold. The lists from all the Catholic schools of the world were bound into an album which was presented to the Pope on his Jubilee day and, thus, millions of names of children were placed beneath the hand of the Pontiff raised in blessing over the future strength of the Church in all lands. A diocesan burse contained the contributions from churches, communities and schools, and pilgrimages from every country under the sun flocked to Rome representing every diocese in Communion with the See of Peter. No letters of invitation had called the prelates of the Church to meet in Rome, as in previous years, no authoritative summons from the Supreme Ruler of Christ's flock convened them in general council: it was a spontaneous movement of the Catholic heart, as in 1871. In 1871, however, it was to celebrate an event which opened up a new era in the pontifical traditions by substituting "The Days of Pius" for "The Days of Peter." Without cessation, day after day, a grand incomparable procession of every race and country continued to pass through the streets of astonished Rome beneath the shadow of the desecrated Quirinal toward the tomb of St. Peter and to the feet of the Father of the nations in the Vatican — that

Father bereft of his temporal power, threatened with the *Law of Guarantees,* the *Clerical Abuses Bill,* and other indignities. The republicans had a meeting in the Apollo theatre to protest against the universal reaction in favor of the Pope, but all their eloquence utterly failed. Victor Emmanuel might be in the Quirinal, but Pius IX had the homage of the Romans and of all Christendom. The religious celebration on May 21, was held in the Church of St. Peter in Chains, where Giovanni Mastai had been consecrated Bishop of Spoleto, fifty years before. Most grateful to the heart of the common parent were all these demonstrations of love, generosity and loyalty. No wonder that right-thinking men, even at a distance and not of the household of the faith, should write a Panegyric on Pius IX such as appeared in the *Paris Journal* at the time of his Jubilee.

The writer, an English Protestant diplomat, says:[1]

"I was sent, in 1849, to Pius IX, by Lord Palmerston. The sympathies of the English accompanied the Pope to Gaeta. These sympathies are always the same for the man. England does not acknowledge his priority as Vicar of Christ, she salutes in him the priority of the most exalted virtues. When I had the honor of approaching the spiritual chief of the Catholics, Pius IX was just passing, without transition, from being the idol of the people to very general unpopularity. I have never seen a figure more serene than that of the proscribed Pope. A sweet and slightly defiant serenity is the chief characteristic of the physical and moral physiognomy of Pius IX. I was in Ireland when Cardinal Mastai was elected. Several of my colleagues were in Rome. It is from their lips we should hear the story of what there took place. It was not joy, it was frenzy. The Roman ladies, and the English Protestant ladies had not enough of flowers to strew on the passage of the young and brilliant Pontiff. Those were glori-

[1] *The Catholic Telegraph,* 1876.

ous days for Catholicism, and I dare say for Christianity. In imitation of Christ walking through the streets of Jerusalem, he who called himself his Vicar daily traversed the Eternal City, as the pastor in the midst of his flock. The white vision appeared in the Piazza Navona, at the Coliseum, in the gardens of Augustus. The Papacy felt as if it had grown young again by eighteen centuries. Mazzini was on the watch.

No serious historian has refused to the Papacy the glory of having been the sentinel of Italian liberty. The Popes were Guelph kings. The Papacy has gone still farther. It made an attempt at, it foresaw, Italian unity centuries before the House of Savoy. It followed the destinies of Italy with its alternate successes and reverses, without boasting, as well as without discouragement. And today the vanquished in the supreme contest between liberty and the Revolution does not yet despair. Pius IX is as serene as ever.

So, then, when Cardinal Mastai, sat in St. Peter's chair the clamors of the sectaries were drowned by an absorbing 'Hosanna.'

The movement for complete Italian independence was spreading. The heir of Gregory VII and Julius II unfurled his sails. But where was the port? What would result from the heroic attempt? Would it be a modification or a confederation of the States of the Peninsula? If the Austrians were hunted from Italy, would the problem be solved? No matter how disappointing might be the results of this double campaign in favor of the liberties of the peoples, God has made a fresh title to the justice of history come from this two-fold trial. Was there anyone in Europe, then, more generous and liberal than the Pope?

Pius IX, vanquished along with the liberties of his country by the cosmopolitan revolution, re-entered Rome, bringing pardon along with him. But if the Pontiff forgave the men, he did not spare the doctrines. The combat of dogma and speech began. Was the moment propitious for Encyclicals and Councils? I

am not competent to judge. Only this question has to be put, since the time of Christ, ten times in each century at least. And then Pius IX with his meaning smile might add: 'You are right! Make no laws until there be no more robbers and assassins, or you will stir up the passions of these rather sensitive men.'

Our journals have often received the words of the Vatican with sarcasm. In reality, England and Russia are well aware these words of Divine morality and eternal justice are the only ones that appeal to the reciprocal duties in the conscience of both people and kings; they know that the day on which they will be no longer heard there will be the silence of social death.

The policy of the reign of Pius IX may be called the policy of souls. Faithful to his solemn oath, he defended inch by inch, first by diplomacy, then by arms, the patrimony of the Church. It was rather a duel between Cardinal Antonelli and Count Cavour, between Piedmont and the volunteers of Catholic Europe. Then was seen an extraordinary spectacle. Pius IX, robbed of two-thirds of his dominions, declares himself the protector of oppressed nationalities: he twice convokes the bishops of the universe to the foot of his throne, and when all is ended, when nothing remains to him, he suspends the Council; but Pius IX is still the conqueror of conquerors: ask Prince Bismarck and Cardinal Hohenlohe!

The future historians of Pius IX will ask themselves: Had the Council of the Vatican any reason for its existence? Should the Pope have remained at Rome in 1870? I will not venture to answer these indiscreet questions. Let it suffice me, in taking the Catholic ground, to assert that without the Infallibility, Catholic dogma would entirely fall to pieces. When Catholics, who, for eighteen centuries, acknowledged the Pope to be their infallible teacher, taught that this acknowledgement was a dogma, they were not astonished at it; the dogma was already in their hearts as well as in their reasons; they were consoled by it. In the domain of

mystery and the supernatural, faith could be only strengthened by the aid of faith. The definition of the dogma is, then, for the Catholic Church, a law eternally opportune."

As to the sojourn of Pius IX at Rome, this is the answer the Pope makes to those who interrogate him on the matter:

"When Peter left Rome to fly from his executioners, he met Jesus Christ on the way. 'Lord,' he said, 'whither art thou going?' 'I am returning to Rome,' says the Saviour, 'to be crucified a second time.' Peter understood and returned to Rome. What is certain is that when the mild Pontiff, who has reigned for more than thirty years, shall have disappeared, there will be a lamentable void in the world. No one has loved humanity more than Pius IX. No one has loved Rome and Italy more. There will be wanting to the Eternal City something which will not be seen again for a long time. There will be great Popes, doctors, and confessors: will there ever be over the fold so great a pastor? The splendors of the Tiara will yet illuminate the world; will such pleasant ways ever be reflected on the Roman Campagna?

The reign of Pius IX is that of good works. However this may be, it is the most glorious in the history of the Church, since the Popes of the future will have nothing more to define in what concerns the texts which are the foundations of the Catholic Church, and since they will speak to the Catholic people with an ever consecrated authority.

God, who measures the days, will, perhaps, also grant him the joy of seeing the promised land. The youngest Cavour and Napoleon III have passed away; empires more powerful than Italy have been dismembered. Have we the right to smile, when true Catholics proclaim the policy of God? Let us rather listen to the voice of the canon. Who knows but that great events are yet to come to pass, which will frustrate the prospects of this policy of the men of the world."

Lecky says of the Temporal Power: —[1]

"No human pen can write its epitaph, for no imagination can adequately realize its glories. In the eyes of those who estimate the goodness of a sovereignty, not by the extent of its territories, or by the valor of its soldiers, but by the influence which it has exercised over mankind, the Papal government has had no rival, and can have no successor. But though we may not fully estimate the majesty of the past, we can at least trace the causes of its decline."

The close of the year 1876 was full of affliction to Pius IX. Cardinal Antonelli, who had served him for thirty years and who had given up his palace in the Quirinal to retire with the Pope in 1870 to the simple apartments in the Vatican, died there on November 6, 1876. He was born at Terracina in 1806, on April 2, entered the Roman Seminary at the age of thirteen, finished his education at the Sapienza with the title of doctor of both laws, in his twenty-first year. He was elevated to the Prefecture of Justice by Pope Gregory XVI, and by the same Pope made Minister of Finance at the age of forty and Canon of St. Peter's.[2]

At the accession of Pius IX he was made Cardinal, President of the Council of Ministers, and Prefect of the Apostolic Palace. His whole life was one of loyalty. During all the trying scenes when bitter disaster weighed heavily upon the Vicar of Christ, Cardinal Antonelli looked with his far-seeing eyes of statesmanship beyond the riot of revolutionary frenzy and saw brightness in the future; therefore, he was willing to try the experiment of taming the revolutionary tiger. At Gaeta he began to mark a path for the return

[1] Barry, Wm., The Papacy in Modern Times, Home Union Library, H. Holt.

[2] *Catholic Encyclopedia,* Vol. I, pp. 583–584.

of the Sovereign Pontiff to the Eternal City. The Mazzinian vandals were expelled and Cardinal Antonelli resumed the office of Secretary of State which he had relinquished on the eve of revolution to satisfy the more conservative portion of the Sacred College.

Unmatched in the wisdom of his diplomacy, the combined treachery of a Cavour, a Napoleon, and a Bismarck could not deceive him. He had no power to resist and defeat the armed legions of Victor Emmanuel and Louis Napoleon whose treachery overpowered the Christian chivalry which formed a last rampart around the throne of the Vicar of Christ. Cardinal Antonelli held tenaciously to the doctrine that there should be no compromise with the despoilers of the Church. "During all his declining years as a statesman, he was like Cicero facing indignant conspirators; like Cato confronting the army of Caesar; like Regulus defying the rage of the Carthaginians, defeated by his firmness in the very flush of victory; like a patrician always hopeful, even when Hannibal beleaguered Rome; or as dignified as when the barbaric Gauls invaded the Senate chamber. The very clouds that gathered around the evening of his life only revealed the more distinctly to the eyes of men the Christian virtues and the great attainments of this peer of the great Consalvi. He has written his best epitaph, in his conspicious, unsurpassed devotion and services to the Holy See. To his faults may God be merciful and may his soul rest in peace." [1]

A few days later, His Eminence Constantino Cardinal Patrizi, Dean of the Sacred College, Arch-Priest of the Lateran Basilica and Vicar-General of His Holiness, was called, at the age of seventy-eight years, to the reward of his labors for the Church of God. A

[1] *The Catholic Telegraph,* Vol. XLV.

prince among men, a model among ecclesiastics, great in learning, he was still greater in virtue. The scarlet robes of the Cardinal received an additional lustre when they fell upon the stately form and pure, humble heart of the gentle, meek and mortified Vicar of Pius IX. He was created Cardinal *in petto* in June, 1834, before he had reached the age of thirty-six and was proclaimed on July 11, 1836. For forty years he held the most responsible position ever entrusted to the hands of a Cardinal. He probably conferred the Priesthood on more Levites than any other man who ever lived. His death was a great affliction to the Holy Father and a loss to the Church not easily repaired.

During this year of striking joys and sorrows to Pope Pius IX and to Archbishop Purcell, it is pathetically interesting to note the similarity of visitations. Both were accorded great honors and both felt the sadness of bereavement.

May 21, 1876 was a golden day for Archbishop Purcell and on that very day notices were sent to the whole Catholic world that on that same day a year hence, May 21, 1877, Pope Pius IX would celebrate his Golden Episcopal Jubilee. Cardinals Antonelli and Patrizi, the "right arm" and the Vicar of the Holy Father, special friends, too, of Archbishop Purcell were claimed by death before the arrival of the great celebration. In Cincinnati, likewise, old and tried friends were taken away from the Metropolitan now advancing rapidly to fourscore years. On July 19, Ex-Senator George E. Pugh died, and in his death, the diocese, its venerable patriarch, the religious, and the Catholic institutions suffered a great loss, for he was a lawyer of great ability, a convert, who gave his best efforts to the defense of the Church of God.

NOTE

Ex-Senator Pugh was born in Cincinnati on November 22, 1822, of old Quaker stock, his ancestors having come to the United States with William Penn. The family moved to North Carolina and thence to Cincinnati in 1802. His maternal grandfather, Christopher Anthony, was a Quaker preacher and his uncle of the same name was one of the jurors on the trial of Aaron Burr. Mr. Pugh received his education at the Athenaeum in Cincinnati and at the Miami College where he graduated at the age of seventeen years, the youngest in his class. After studying with his brother, Jordan A. Pugh, he was admitted to the Bar of the Supreme Court of Columbus, Ohio, in December, 1843, and was associated in practice with his brother-in-law, S. M. Hart, and with George H. Pendleton. He was Captain of the 4th Ohio Volunteers Infantry in the Mexican War and went under General Taylor up the Rio Grande to Pueblo where he was placed on the staff of General Joseph Lane. When the treaty of peace was signed he returned to the State Legislature in 1848 and served two terms. He was City Solicitor and Attorney General under the new Constitution, defeating, in 1851, the Honorable Henry Stanbery, Whig, by 28,000 votes, but he declined the re-election. On the expiration of Salmon P. Chase's term in the United States Senate, 1855, Mr. Pugh was nominated and elected, defeating Mr. Chase by two-thirds of the House. While in the Senate he served on several important committees, including the Judiciary and Public Lands. In 1861 he was a candidate for re-election but was in turn defeated by Mr. Chase. He was head of the Ohio delegates to the Charleston Convention in 1860 where he took a prom-

inent part and made a speech considered the best oratorical effort of his life. He voted for all Jefferson Davis resolutions excepting one. He defended Clement L. Vallandigham on his trial and made application for a writ of *habeas corpus,* in the case. In the Democratic State Convention of 1863, the largest ever held in Ohio, he was the champion of a " free speech and free press." In 1864 he was nominated at the head of the Democratic electoral ticket of Ohio, but declined to serve and later was nominated for Congress, but was defeated by Benjamin Eggleston. In 1873 he was elected a member of the State Constitutional Convention, but subsequently withdrew, retiring from politics and devoting himself entirely to his profession. In 1855 he married Miss Teresa French Chalfant and had four children: Robert Chalfant, Alice Mary, Thomas Key, and Nina Teresa. His funeral took place from St. Xavier Church which was far too small for the large congregation which gathered, more than a thousand people being on the sidewalk in front of the sacred edifice. A Solemn Requiem Mass was sung by the President of St. Xavier College (formerly the Athenaeum), the Very Reverend Edward Higgins, S.J. The pall-bearers were Joseph P. Carbery, Judge Murdock, Judge Avery, Honorable William S. Groesbeck, Honorable Alexander Long, Honorable James S. Long, Honorable J. J. Faran, Colonel Jeremiah Kiersted, and the Honorable Rufus King. Judges of the Courts and members of the Bar of city and county attended in large numbers.

Archbishop Purcell delivered the sermon showing that " death in submission to God's supreme authority becomes man's first right to immortality and happiness. He ascribed Mr. Pugh's conversion to the prayers of his wife, also a convert, but dead some years before Mr.

Pugh's submission to the Church, but mainly to his sincere inquiry and investigation of the claims of Catholicity to the homage of the human intellect. He said Mr. Pugh knew the worth of the soul and that all the triumphs of eloquence, of oratory and science in which he towered over all his compeers in the Charleston Convention, in the Crittenden resolution, and in the Chamber of the United States were insignificant and paltry compared to the value of that divine gift.

After the last absolution the funeral cortège advanced to Spring Grove Cemetery. Mr. Pugh had intended to move the bodies of Mrs. Pugh and his daughter Alice Maria to St. Joseph Cemetery, but in his busy professional life, he had not made the arrangements.

Mr. Pugh was essentially a Roman Catholic. He accepted all the teachings of the Church without a single demurring, — the Immaculate Conception, and Papal Infallibility, — defined dogmas of the Church in his own time. With his strong legal mind he saw plainly that there should be a Supreme Court in Christendom, and its Excutive the Pope, Chief Justice. On my return from Rome, in a very friendly spirit, he found fault with me for not advocating the opportunity of the proclamation of the Dogma of Infallibility, though he knew I had always in my controversies maintained and advocated infallibility and adverted only to the inopportuneness of its definition as an article of faith. While I was at the Council he sent me 2500 francs to be placed as I thought best for the interests of religion, but expressed a desire that the Pope should be considered. I gave a thousand francs in gold to His Holiness for which Mr. Pugh himself received acknowledgment. Later he procured for me a gold cross and chain which

I gave to the orphans to secure for him that grace which I am sure he has received."

Deaths, secular events, and political affairs were drawing the attention of men to the power of God. The burning of the Brooklyn Theatre, while it filled hundreds of homes with sorrow and forced an awe-stricken multitude to consider the uncertainty of life, caused the authorities, municipal and federal, to examine their obligations regarding public safety. The anniversary of the Battle of New Orleans, the turning point of our last struggle with England, was made a notable celebration this year and Andrew Jackson was proclaimed as a statesman and hero who had done much to establish America as a nation. In Rome, the late Pro-Nuncio of Spain, Giovanni Cardinal Simeoni, succeeded to the office of Secretary of State. He was born in Paliano, diocese of Palestonia, on July 23, 1816, and filled many important positions previous to his promotion to the cardinalate, which occurred on September 17, 1875. He was made Secretary of State on December 21, 1875. President Grant was realizing what a changeful thing fate is, when the Republican press demanded his impeachment. He frankly acknowledged that whatever errors were ascribed to him came from the fact that he was trained to be a soldier and not a politician.

The great convert Mr. T. W. M. Marshall died at Surbiton, Surrey, on December 14, after a long illness borne with most perfect resignation to God's will. His visit to Cincinnati, a few years earlier, his lectures, and the story of his conversion, had made a deep impression on all who saw him, especially the pupils of the various colleges and academies, where Archbishop Purcell took great pleasure in introducing him.

Mr. Marshall, who was born in 1815, was educated at

Trinity College, Cambridge, receiving the degree of B.A. in 1840. He was ordained by the Bishop of Salisbury and held the living of Swallowcliffe until his reception into the Catholic Church which took place in the private Chapel of Wardour in 1845. While still an Anglican clergyman, he brought out " Notes on the Catholic Episcopacy," an extensive work showing great research and remarkable reasoning. He was then in his twenty-eighth year and found that in making these researches he had unconsciously prepared himself to accept Catholic doctrines. As a Catholic he placed his brilliant talents at the service of the Church. He wrote the *Christian Missions* while filling the postion of H.M Inspector of Schools. It is written in the purest English, has gone through several editions and has been translated into seven languages. He consulted 5000 volumes for materials and gained the reputation of a writer of vigorous English.

When visiting the larger cities of the United States, in all of which he lectured during the years, 71–73, he showed his love for the young and his interest in their proper mental development. The writer remembers how he called upon the students in the study hall at Mount St. Vincent, Cedar Grove, to show them from a window how large a tract of land he had been describing to them, by comparing it with the surrounding lawns. Then he emphasized the importance of gauging distances and proportions mentally, of connecting events in history, and of studying periods and countries correlatively and not in an isolated manner. He was the author of *My Clerical Friends, Church Defence, Protestant Journalism* and contributed largely to the London *Tablet, Dublin Review,* and other magazines in Europe and America. His course of articles on

Ritualism ended abruptly by his illness. He was an indefatigable writer, but declined all tempting offers from secular magazines wishing his talents to be used in defense of the Church. He was a controversialist of the first rank and his sarcasm, not ill-natured or personal, was keenly felt by the enemies of the Faith. For his works on Christian Missions he received from Pope Pius IX the Cross of St. Gregory and for his services to the Church in America, the title Doctor of Laws from Georgetown University.

Another great light was called to his eternal reward at this time, Father Secchi, S.J., formerly of Georgetown, D. C. He died in Rome on February 28, 1877. He was a noted astronomer. The meteorograph shown at the Paris Exposition in 1867 was his invention. The Pope commissioned him to complete the trigonometric survey of the Papal States commenced by Boscovich in 1751. He rectified the measurements made by an arc of the meridian and by his engineering ability was able to have a supply of water brought to Rome from Frosinone, a distance of forty-eight miles. Spectroscopic analysis was his great success, as well as experiments in solar and stellar physics. His papers on *Sun Spots* attracted considerable interest. His greatest work, *Le Soleil,* was published in Paris in 1870. He had the finest collection of astronomical instruments in the world. In 1875, the Italian Government sent him to Sicily on a scientific expedition, granting him an annuity of 15,060 francs.

The year 1876, so fruitful in Centennials, as we have related, saw also the celebration of the one hundredth anniversary of founding the first church in St. Louis, on August 27, and the first in San Francisco on October 8. Old St. Xavier's in Cincinnati was observing the semi-centennial of its establishment, although the first

church established in the Northern Liberties was built eight years earlier in 1818.

A movement was started to publish a Catholic Daily, but although there was great enthusiasm, it did not become a reality, as we know, until the *Daily American Tribune* made its appearance in Dubuque, Iowa, April 10, 1919. Over forty-five years ago, New York, Cincinnati, and Chicago were mentioned for the establishment of the Catholic Daily. The Catholic Press had just been placed under the patronage of St. Francis de Sales, raised by Pius IX to the dignity of a Doctor of the Church. The Catholics of France were viewing the wonders of God's mercy and love exhibited at the Grotto of Lourdes. The great Basilica was consecrated with all the glory and magnificence of religious ceremony of the Catholic ritual.

Bishop Domenec, of Pittsburgh, in this Centennial Year, found himself facing troubles seldom falling to the lot of a Bishop. They arose principally from the financial panic of 1873 [1] and the disheartened condition of his people, which reacted on him and impelled him to ask for a division of the Pittsburg Diocese. He visited Rome in the latter part of the year 1875 and the Holy See granted his petition, divided the diocese and made Allegheny City the new See and Bishop Domenec its Ordinary. The Bulls for the division and transfer were dated January 11, 1876. The Bulls appointing the Right Reverend Tuigg of Altoona, to Pittsburgh were dated January 16, 1876.[2] Priests and people were greatly surprised at this action of the Bishop and at the choice of Allegheny instead of Altoona for a new See. Bishop Domenec, however, held the See of Allegheny but a short while,[2] only until July 27, 1877 when he re-

[1] Caused by failure of Jay Cooke and of Fiske and Hatch.

[2] Lambing, *The Catholic Church in the Dioceses of Pittsburgh and Allegheny*, 1880. pp. 98, 99.

signed his episcopal authority and returned to Terragona, Spain, his native land, and there died on January 7, 1878. Bishop Tuigg was consecrated on March 19, 1876 by Archbishop Wood of Philadelphia. The See of Allegheny was entrusted to Bishop Tuigg on August 3, 1877, and totally suppressed by a Bull dated July 1, 1889, a few months before Bishop Tuigg's death on December 7, 1889.

The Right Reverend Bishop Domenec, D.D., who had established Mother Seton's Daughters in the Pittsburgh Diocese under the tutelage of the Cincinnati Sisters, feared now, 1876, on account of the division of the diocese, that the Sisters would be no longer under his care. He wrote Archbishop Purcell asking him to place the Sisters from Cincinnati who were staying with the new foundation, temporarily under his jurisdiction. His letter follows:

"Allegheny City, Sherman Ave.
Sept. 4, 1876.

Most Rev. Dear Friend,

As I anticipate some difficulties with my successor in regard to the Sisters of Charity, therefore, I beg of you to be so kind as to state by writing that the three Sisters of Charity now in the Diocese of Allegheny but belonging to the Archdiocese of Cincinnati, — it is to me that you transfer the temporary jurisdiction over them and not to the Bp. of Pittsburg. Bp. Tuigg may get into his head some notions and give me some trouble, therefore, I wish to be well prepared. By so doing, dear Archbishop, you will much oblige

Your ever devoted

✠ Ch. Domenec.[1]

The Mother House of the Sisters of Charity in the Pittsburgh Diocese at this time, was attached to St.

1 Archives of Mount St. Joseph, Ohio.

John Church, Altoona, of which Father Tuigg, later Bishop, was pastor and he had been the ecclesiastical superior of the Sisters, besides, a strong membership from his parish had entered the community. The Allegheny diocese, however, as stated above, was short-lived.

CHAPTER XX

PAROCHIAL EDUCATION — HIGHER EDUCATION OF WOMEN — ARCHBISHOP PURCELL AN ADVOCATE OF LEARNING — COMMUNITY ELECTION — WILLIAM CLEARY AND JOHN QUINCY ADAMS — THE HOLY CROSS FATHERS IN CINCINNATI — THE SISTERS TAKE CHARGE OF ST. XAVIER PAROCHIAL SCHOOL — NEW FOUNDATIONS IN MICHIGAN — SISTER BLANDINA AND THE WOUNDED BANDIT — LAST ILLNESS AND DEATH OF POPE PIUS IX AND THE ACCESSION OF POPE LEO XIII — CINCINNATI OPENS HER GREAT MUSIC HALL — THE YELLOW FEVER SCOURGE — JOY BELLS IN COLUMBUS QUICKLY FOLLOWED BY FUNERAL KNELLS — A FINANCIAL CRISIS VISITS THE CATHOLICS OF CINCINNATI — ARCHBISHOP ELDER COADJUTOR TO ARCHBISHOP PURCELL

1877–1879

AS our Lord before his death chose for himself bitterness and sorrow, darkness of soul and darkness of nature, so does he present to his beloved, the bitter draught of gall. The year 1877 dawned for Pius IX more darkly than any of the preceding thirty years of his pontificate. The laws passed by the despoilers of the patrimony of St. Peter were taking from the Supreme Head of the Church on earth the very last shadow of moral freedom. Yet, in the midst of all this, came that wonderful demonstration from the whole Catholic world for May 21, 1877, the anniver-

sary of his episcopal consecration.[1] His great desire for the education of the children of the Church, the desire likewise of all the ministers of God's Church was taken up with renewed enthusiasm and according to his expressed wish. In France, Great Britain and Ireland the Catholics were laboring courageously to secure perfect freedom for the education of the children of the laboring classes, a full share in the advantages of university education, as well as a most efficient body of well-trained teachers and professors of acknowledged superiority. This movement of the clergy and laity towards an unmixed and thorough Catholic education for every child of the Church was not confined to France and the British Empire but was felt in the United States, in Germany, Switzerland, and Austria-Hungary. In the United States the parochial schools had taken a long step forward since the Provincial Council of Baltimore in 1833 when the Presidents of the three principal Catholic educational institutions were appointed as a committee to supervise the preparation of suitable class books for Catholic schools and colleges: — Father Mulledy, S.J., of Georgetown University, Father Eccleston, of St. Mary Seminary, Baltimore, and Bishop-Elect Purcell, of Mt. St. Mary's, Emmitsburg.[2]

The decrees of all the Councils of Baltimore and Cincinnati up to the present time sound one unmistakable note, Education.[3] Bishops, priests and religious sacrificed themselves for this great object, even the educational journals previsioned the higher education of women which has become so widespread within the last

[1] O'Reilly, *op. cit.*, 491 *et seq.*

[2] *The Catholic Telegraph,* March, 1859.

[3] Acta et Decreta Quatuor Conciliorum Provincialium Cincinnatensium, 1855, 1858, 1861, 1882, pp. 31, 62, 82, 86–89, 93–94, 146, 224–227, 276, 294.

thirty years. An article on the *Classical Education of Women* written for the *Scholastic* of 1878 is remarkable. The writer says,

"If women are to be again afforded opportunities for acquiring classical and scientific education, they will merely return to the standard of culture which prevailed as early as the eighth century. During the middle ages, the period which it is so fashionable to characterize as 'dark' they enjoyed university privileges on the continent, especially in the institutions directly under the control of the Catholic Church. In the universities of Bologna, Genoa, Rome, and Padua, they studied and taught, and they were awarded degrees as late as the eighteenth century. They were professors of law, medicine, canon law, mathematics, science, and the languages. It was a woman who succeeded Cardinal Mezzofanti — Matilda Tamborini — who was thought worthy to be the successor of the greatest linguist of his age."

The writer asks "Can anyone suppose for a moment that higher education will make women any less domestic?" and replies: "It had not that effect on Sir Thomas More's daughters." He mentions the great genius Milton, born in 1608, two centuries later than Sir Thomas More, and who held a contrary opinion.

"The tidal wave of the Reformation had broken its blood-tipped crest and the receding waters were everywhere narrowing their lines. Milton was the noblest character which the Reformation had produced."

His advantages were greater than those of Sir Thomas More, he had even a financial reason for educating his daughters, that they might assist him as competent amanuenses. In his years of blindness he taught them to read and pronounce mechanically, not understanding

a single sentence which he dictated to them. Sir Thomas More considered his daughters' minds gifts from Heaven to be utilized for good on earth and returned to Heaven enlarged and beautified. More's household was an exquisite spectacle of love, culture, and equality.

Milton reaped in his old age the harvest whose seed he had planted in his prime, abuse, ingratitude, and harshness. Sir Thomas More, at sight of his daughter Margaret, shed the only tears which fell from his eyes during the journey from the tower to the scaffold and on her weeping form fell his last and tenderest blessing.

The hierarchy of the United States, as a unit, demanded for the children, all the advantages of education, which the Holy Father had shown to be their right, and to ensure this the prelates urged the higher education of the teachers, as was shown in Archbishop Purcell's plans for a Normal School.

On March 28, 1859, Archbishop Purcell wrote to Bishop Lefevre. The Superior General of the Christian Brothers answers a letter addressed to him by Propaganda that he will found in our Province "A Teacher's Training School, *if we do the needful.* Bishop Spalding's offering is generous. What will you do?"

On June 13, 1863, a Diocesan Normal School Board at its first meeting elected Right Rev. S. H. Rosecrans, S.T.D. Coadjutor, as President and Very Rev. Joseph Ferneding, V.G., as Vice President.

The first resolution of the Board stated "that in obedience to the requirements of the Archbishop we accept the task he has assigned and will endeavor to the best of our abilities to carry out his views."

The second resolution was to send a circular in English and in German to every parish priest and principal teacher requiring them to send in a list of books used,

and their opinions of same and suggestions for better ones to be substituted.

Resolution third was that each member of the Board should use all means at his disposal to render efficient the Convention of Teachers set for August 5th.

Resolution fourth stated that on the first Sunday of every month, the Board of Examiners will meet at the Cathedral to examine teachers and issue certificates.

Resolution fifth was that all teachers seeking positions in schools in which they had not been hitherto employed, after the first Wednesday of July, will have to present themselves to the Board of Examiners for certificates.

The meeting was adjourned until Monday, June 22, at the Catholic Institute.

At this meeting in June, teachers' salaries were arranged and music instruction made a part of the curriculum.

The musical section of the Normal School was held at the Catholic Institute under the direction of William Peters, Esq.

Bishop Spalding lectured at the close of the Convention. Archbishop Purcell urged that the Normal School be brought before the attention of all to arouse enthusiasm in every house and in every heart.[1]

All advantages in the educational line he wished extended from private schools to those belonging to the parishes and it was the desire of his heart that the orphans whom he considered his tenderest charge should have equal benefits and even the advantage of music and art. After the New Year celebration of 1877, an editorial in the *Catholic Telegraph* of January 4, says: —

[1] *The Catholic Telegraph*, June 17, 1863.

"The dear orphan children acquitted themselves admirably in the Grand Opera Hall on New Year's evening. The *Enquirer* expressed the one opinion of a large and appreciative host of friends, that no more pleasing entertainment had ever been given to a Cincinnati audience. Those devoted kind Sisters of Charity have received from the God, whom they serve so well, and from their holy patron and founder St. Vincent de Paul, a special grace for the education, care and training of the fatherless and motherless little ones of Christ whom they have adopted. Every religious female community has its special vocation. Who can deny that love of the orphan is the characteristic of a Sister of Charity? As the Archbishop remarked, the St. Peter, St. Joseph, and St. Xavier Societies and the Sisters are the hands of the Divine Providence which never allow those sweet children to call in vain on their 'Father in Heaven' for their 'daily bread.' To every member of those excellent Societies God deigns to present each orphan, saying, as Pharoah's daughter said to the Mother of the Infant Moses, 'Take care of this child, I will pay thee thy wages.' Exod. 2. 9."

Two prominent singers of Cincinnati added some numbers to the program of the orphans. Miss Kate Springer sang *Toi que j'aime* from *Robert le Diable* magnificently and Miss Jennie Sullivan's exquisite singing was the gem of the evening's performance. The *Cincinnati Enquirer* wrote of her "'Good wine needs no bush' says the old proverb and Miss Jennie requires no patriotic pseudonym or meretricious clap-trap to give her standing among the foremost singers in the land. Her voice is as mellifluous as honey and as clear as a bell, and she has the skill to use it to the best advantage. She also has the discretion not to overtax her powers, knowing well that it is quality, not quantity, that the public desires above all things. Her cavatina

from *Ernani* was most enthusiastically applauded and for an *encore* she gave that exquisite plaint of an almost breaking heart, *Kathleen Mavourneen,* in a manner that thrilled her hearers." It was a characteristic of Archbishop Purcell to have those under his care enjoy things of a broadening and elevated character. No singers were too great to appear on the same stage as his little orphans; no one of highest repute too lofty to be presented to the pupils of his educational or charitable institutions; and to abide near his loved Mount St. Mary of the West as was the lot of Mount St. Vincent, Cedar Grove, for half a century and more, was to enjoy the society of the great men of the ecclesiastical and literary world. Cincinnati was and is the gateway of the south and west and its Metropolitan was a powerful magnet.

The Feast of St. Vincent de Paul, July 24, 1877, found Archbishop Purcell at Mount St. Vincent very early to sing the High Mass in honor of the Feast and to beg the blessing of God on the election to take place in the course of the morning. The Reverend Father O'Neill, S.J., had just finished an eight days' retreat given to a majority of the professed Sisters. Before the election the Most Reverend Superior read to the assembled professed Sisters the Constitutions relating to the choosing of Sisters to fill the offices and urged all to select those who had the proper qualifications for carrying on the good work established by Mother Seton and her companions in St. Joseph's Vale, Emmitsburg. For this he had just offered the Holy Sacrifice of the Mass.

The votes of the Sisters having been cast and counted, it was found the members of the Council for the next three years were

Mother Regina Mattingly, *Mother Superior.*
Sister Gabriella Crow, *Mother Assistant.*
Sister Victoria Fulwiler, *Secretary and Treasurer.*
Sister Antoinette Jacobs, *Procuratrix.*

The Act of the Election bears the signature

✠ John Baptist, Abp. of Cincinnati.
Edward Hecht, D.D.

After announcing the result of the election, the Archbishop spoke with his accustomed felicity and dwelt especially on the spread of the community; on the value of its supervision in the diocesan institutions, of the many schools in charge of the Sisters, and of the additional ones to be opened in September. He praised God that not only in the Cincinnati province were the Sisters perpetuating the works of Mother Seton, but he bade them remember as a matter of thanksgiving that they helped to establish her Daughters in New Jersey and Pennsylvania. At the close of his remarks he gave his blessing, the Te Deum was sung and the retiring officers escorted their successors to their proper places in the Chapel. Later in the day, at a meeting of the Archbishop and both Councils, a list of the Missions and the Community wants together with the financial condition of the various houses were placed before the new board of directors. One of the early acts of the Council was to open a school on the historic hill of Mt. Adams (formerly Mt. Ida). It welcomed the Sisters in August 1877: Sisters Mary Rose, Josepha, Ann Agnes, Mary John and Mary Cecilia left Cedar Grove on August 23 and began their preparations for the school year beginning the first Monday of September.

The Church of the Immaculata had already fulfilled the ardent wish of Archbishop Purcell to exalt the sign of our redemption on the hill of science. The persistent assertion of old residents that the Honorable John Quincy Adams, either in his speech for the laying of the corner stone of the Observatory, or at the banquet in his honor, expressed a hope that the sign of Popery might never be raised upon the Mount has never been laid to rest. The following letters of Mr. William Cleary prove that the orator did say things objectionable to Catholics.

"Washington City, Dec. 3, 1843.

Hon. John Quincy Adams:

Venerable Sir: Although personally unknown to you, it has been my pride as well as pleasure, as often as I have met you on the street, to render to you the tribute of my sincere esteem by a respecful obeisance which has often and invariably been returned by you in the most courteous manner. And thus far only have we ever met. And yet for your many virtues and distinguished public services has my heart warmed towards you, as though you had led me by the hand from my cradle to this present hour — feeling towards you almost a filial affection. After saying so much, I need scarcely add how ardently, how anxiously, how indignantly I felt, on your account, and how constantly I attended and watched the proceedings attempted against you, when your adversaries would have gladly arraigned you at the Congressional bar of our common country as a criminal — nor will I attempt to describe the exultation with which my bosom glowed, on your (to my mind) triumphant vindication.

With this preface, Venerable Sir, you can appreciate the saddened feelings of that heart when it is imperatively commanded to cool its ardor on perusing this morning, an article which you will find on page 382 in number 48 of the *Catholic Herald* which I herewith forward to you, and conspicuously headed:

Hon. John Quincy Adams

In which you are *represented* as grossly *misrepresenting* my holy religion. — If then, Hon. Sir, my feelings should be so sensitive on a matter *merely temporal* — in sacred language but 'a span long' in which you were the principal actor nobly contending against your fellow man, how much I leave to your fully matured judgment to estimate is that sensibility affected when identified as it is with that *purely spiritual* structure, already triumphant over the storms and and persecutions of eighteen centuries, having the Almighty God for its Author, and no limit to its boundary, save His mysterious eternity, is reviled and calumniated.

As authenticated as the charge seems to be, I will yet hope there is some mistake that is susceptible of being easily explained away: for, although sectarian prejudice is, indeed, intolerance personified, I am unwilling to believe its power over you so potent, as to smother in your bosom its oft-tried benevolence. — Nay, your love of social order, good policy, — to say nothing of good breeding would forbid your indulgence in such reprehensible uncharitableness, especially, when I invite you in imagination back to the vicinity of your own happy and secure homestead, to gaze upon the blackened ruins of Charlestown Convent once the peaceful abode of female innocence and usefulness — now reduced to its present 'horrid deformity,' by language addressed to a savage and infuriated mob — demons in human *form* — by *professed ministers* of the God of Peace — no less *inflammatory,* false and *calumnious* than that attributed to you — a lasting and foul blotch on the escutcheon of your own loved Massachusetts 'whose soil,' you boast, 'knows not the accursed footprints of slavery.'

Give, I pray you, Honorable Sir, the Catholic but fair, honest, stern and vigorous, even-handed justice — nothing more — nothing less — and I am content to abide its award: for I am, Sir, as unflinching an advo-

cate for that golden standard, as you are for the inestimable right of petition.

I will not, Honorable Sir, in the absence of irrefragable proof rank you among that class who 'Bear false witness against their neighbor.'

After reading the *Herald* be pleased, Sir, to return it to me, through the same medium that carries you this, as I am careful to preserve and bind it into a book for the benefit and future information of the dear little ones Heaven has been pleased to intrust to my care. — Should you think well to reply to this it would afford me pleasure.

Next to the gratitude I feel towards my Creator for the signal blessing of being an obscure member of His Holy Roman Catholic Church, I feel thankful to be able to state, that I am an uncompromising Whig, and your friend and fellow-countryman.

Wm. Cleary."[1]

Bishop Purcell was in Europe at the time of the laying of the corner-stone. News had reached Cincinnati that he would sail from Havre to New Orleans on the 16th of October in the ship *Vesta,* accompanied by a religious community of eight priests and three brothers, all Germans, who generously offered their services to the diocese of Ohio. These were the Fathers of the Precious Blood who arrived in Cincinnati on the last day of the year 1843. They settled in Mercer County, Ohio, and have had rich harvests of souls in the past seventy-eight years. Bishop Purcell's absence from Cincinnati at the time of John Quincy Adams' speech must account for the doubt regarding it. The Bishop's presence would have prevented any prejudiced remarks from the orator, no doubt; but in any case the

[1] See *Cath. Herald, Cinti. Chronicle — Atlas,* 1843 and *Cath. Tel.* Dec. 1843.

Bishop would have known just what Mr. Adams asserted. The answer of the Hon. John Q. Adams is not at hand, but Mr. Cleary's second letter follows:

Reply of Mr. Wm. Cleary to the Honorable John Quincy Adams.

"WASHINGTON CITY, D.C., 13 Dec. 1843.

HONORABLE JOHN Q. ADAMS,
Venerable Sir,

But for my unavoidable absence I should have earlier done myself the honor of acknowledging the receipt of your truly valued favor of the 6th inst. and by which I am indeed gratified to find my supposition of an error not altogether groundless.

In the outset, Hon. Sir, allow me to assure you that this my second note is neither dictated by a captious spirit or a disposition to trespass on your valuable time, but, upon the contrary, believing you to be a sincere lover and searcher after truth, I should be unfaithful to my God, to my religion, to you, as well as to myself, did I not respectfully lay before you such testimony as I am possessed of calculated to disabuse your mind of impressions with which it seems deeply imbued adverse to the venerable order of the Jesuits, as well as to Galileo himself made by prejudiced historians.

You say '*Louis Montalte* otherwise called *Blaise Pascal*, one of the greatest men and one of the most conscientious Roman Catholics that ever lived, unfolded nearly two hundred years since to the astonishment and indignation of the Christian world the results of the institution founded by Ignatius Loyola. I need not refer to the history of the Jesuits since that time.'

As well, Honorable Sir, might the traitor Arnold be referred to as one of the 'most conscientious American patriots that ever lived, for up to the time of his apostasy (too mild a term) no one doubts his 'conscientious' devotion to his struggling and bleeding country.

As well might Martin Luther, the apostle of the XVI century, as he has been aptly called, be regarded as an infallible expounder of Catholic doctrine, for he distinguished himself as a most 'conscientious' Catholic Priest until his ambitious aspirations were checked by the Church, and he conceived an irrepressible desire for 'a lay luxury' i.e., a wife — and then in the facetious language of Marryat, I think, 'turned Protestant and cursed the Pope.' Poor man!

To come nearer home, I should feel, Honorable Sir, that I had done you almost irreparable wrong, by giving full credence to your biography, provided one should be written by either of the trio, who so zealously, on a recent occasion, labored to bedim your fair fame, by every argument and stratagem their political malice could invent: and yet there are, perhaps, thousands of our countrymen, who would readily endorse them, as the 'most conscientious' politicians that ever lived.

For the simple reason of their blind prejudice no *matter* how conscientious, they could not do you justice: and I fondly hope that that most pleasing task may fall to the lot of an unbiased, impartial and competent mind, so that neither you nor posterity may be cheated of one jot or tittle of full and ample justice.

Louis de Montalte, alias Blaise Pascal, was not a Roman Catholic.—He was a Jansenist, a man of astounding abilities — and the Jesuits detected, discountenanced, and exposed his errors, hence his malice towards them.

Catholics do not shrink from the most searching investigations of the history of Loyola's sons, before or since that time. But upon the contrary invite and challenge it, knowing, as they well do, that all such investigations redound to their temporal and eternal honor.

As regards Galileo, I will not hazard a comment, but let him speak for himself and surely he is most competent authority.

You will find he does not portray his wrongs in the same aggravated light in which his friends behold them in the XIX century.

In a letter to his intimate friend and disciple, the celebrated Father Renieri — see *History of Italian Literature IV. Tom.* page 236–7–8 Venetian Edition 1824, Galileo says:

On the publication of my *Dialogues,* I was cited to Rome by the Congregation of the Holy Office (The Inquisition).

I was received with the greatest clemency both by that tribunal and the Sovereign Pontiff, Urban VIII, who deemed me worthy his esteem. I was lodged in the delicious palace of Trinità dei Monti with the Ambassador of Tuscany. On the following day the Father Commissary, Lancio visited me. At length, I was compelled like a good Catholic, to retract my opinions. As a punishment, the *Dialogues* were prohibited — and I was detained about five months in Rome, in consequence of an epidemic which was ravaging Florence at that time. For my prison, I was assigned with pious generosity the palace of my dearest friend residing in Siena, Monsignor Archbishop Picolomini, in whose most gentle conversation I lived with such quiet and satisfaction to my mind, that I applied myself closely to study — discovered and demonstrated the resistance of solid bodies in opposition to the other opinion — at the end of five months, the pestilence having ceased in Florence, I was permitted to return about the beginning of December of the year 1633. And I now enjoy the sweet solitude of my native land in my county seat D'Arcitri.'

I will not, Hon. Sir, blur this beautiful picture with a solitary touch of my uncouth pencil. But if agreeable to you, I would take pleasure in procuring for you the use of the work, from which this extract is taken.

The *Catholic Herald* of last Thursday has an article from the 'Atlas' by which it appears the *Cincinnati Chronicle* fell into the same error of the *Catholic Telegraph,* and which I send for your perusal, believing it will interest you. I am very desirous you should not unjustly suffer in the estimation of my fellow-Catholics,

and with your permission, will send your letter to the editor of the *Catholic Herald* for publication.

Be assured, Venerable Sir, of the warm regard in which you are held by your friend

And very ob. St.,
Wm. Cleary." [1]

At the dedication of the Church of the Holy Cross, June 25, 1873, Archbishop Purcell spoke as follows:

Archbishop Purcell on John Quincy Adams —
Extract from *Catholic Telegraph* — June 26, 1873.

"Archbishop Purcell said that on a hill now called Calvary was crucified the Redeemer of the world. His murderers thought that they had prevailed against Him — that they had disposed of His religion. When Paul preached the Saviour at Rome he was flouted at with the question, 'Do you ask us to believe in a man who died as a criminal by sentence of death from Pontius Pilate?' After ten bitter persecutions a Roman Emperor set up a pillar commemorating his decree for the utter extermination of the Christians. Tertullian might with truth have said at that day the Christians need only abandon Rome to leave it a desert. But by the Cross Christianity conquered, and in honor of that same holy Cross this Church was dedicated.

When the first Roman Emperor who embraced Christianity was — on the eve of a great battle — debating in his own mind whether he would be Christian or Pagan he saw in the heavens a cross on which were inscribed the words: *In hoc signo vinces.* So he did. It was under this standard that he conquered. Before that day the cross was regarded as a disgrace, and from that day it became a jewel and a royal badge of honor.

[1] Archives of Mount St. Joseph, Ohio.

Laying the Corner-stone of the Observatory —

On this very hill many years ago a crowd gathered near the spot. They followed a very learned man (John Quincy Adams). He had been President of the United States and he was followed up here by a crowd, but by no means so great a crowd as has assembled here today, thank God! He came in the interests of science to lay the foundation of an Observatory destined to reconnoiter the heavens. I will not here allude to what the speaker said on that occasion.

But it was the will of God that a monument to the Cross should be erected here, a monument that should never perish, for the truth should never perish. This church should be our astronomical instrument and our telegraph, and God will regard it and give us knowledge of heaven not attainable by human science."

The Boys' School at St. Xavier Church, Cincinnati, passed to the care of the Sisters in September, 1877. Previous to this year, the school had been in charge of lay teachers, though from a letter of Father Sorin to Archbishop Purcell, it appears that Father Driscoll had asked for Brothers of the Holy Cross to take control of the school. The letter is dated,

"NOTRE-DAME, St. Joseph Co., Ind.
June 23rd, 1860.

Most Rev. Archbishop
Cincinnati, O.
MOST REV. AND DEAR SIR,

Permit me to join in heart the many happy children who will throng around their Venerable Father tomorrow, to present him their homages and their love. Though far away from you, we beg to kneel in spirit and invite your paternal blessing for we love to reckon ourselves a portion of your happy flock. May we enjoy many a year to come the same gratification.

I am preparing to go to France for the first Gen. Chapter of our Congregation to be held in August at the Mother-House in Mans. From a letter of recent date, of the Rev. F. Driscoll, S.J., I am led to believe that you wish us to take charge of their Free School. Before acting in this case, I would be glad to know if it really meets your desire. If you have any particular views or plans concerning the services of our Congregation in the Province of Cincinnati I should be happy to know them before leaving home (by the 10th of July). We have already 3 establishments in your archdiocese. I had expected to visit them and present you my homages before going to Europe; but I find it now almost impracticable.

Craving a special blessing for my journey, I remain, Most Rev. dear Sir

Your most obedient
and devoted servant in J.M.J.
E. Sorin, C.S.C." [1]

Father Driscoll's later plan for boys seems to have been that up to the age of twelve or fourteen they should have training by religious women. It was seventeen years after the writing of Father Sorin's letter that this was accomplished and not without some difficulties. Father Driscoll was united to the community of the Sisters of Charity by ties of early friendship. He had given the first retreat to the little band of seven in 1852 and the spiritual and other links forged then remained unbroken and helped his cause when wise warnings of clerical and other friends opposed his entreaties for Sisters to teach his boys. The cautious well-wishers objected that a strictly "Boys' School" was untried territory; that even in the mixed school, heretofore, the boys were very young; then, too, with American forethought, it was urged "No vocations to the Sisterhood can be expected from a Boys' School."

[1] Archives of Mount St. Joseph, Ohio.

Father Driscoll must have had the better of the argument or a very strong hold on his friends, for the St. Xavier Boys' Parochial School passed into the hands of the Sisters in September, 1877. Sisters Miriam, Mary Lucy, Isabella, Mary Aloysia, Mary Loretto, De Pazzi, Ann Alexius, Mary Edward, and Florentine encountered the searching gaze of six hundred boys who were that day and many following ones "trying out the Sisters." The Reverend Edward Higgins, the highly cultured Rector of St. Xavier College, had left nothing undone to establish the Sisters in a little comfortable home at Number 11 Harrison, now Pioneer Street. The Reverend Father Chambers, who had added prayer to Father Driscoll's earnest entreaties, now fulfilled his promise of placing a picture of the Sacred Heart in each class-room, if the Sisters accepted the school.

The Reverend William Boex, in charge of the school and a sincere friend of the teachers of the previous years, seemed loath to make a change and likely had fears, too, or at least misgivings, for he retained for about three months one of the gentlemen teachers. By that time, the Sisters and boys had become very good friends and continued such during the quarter of a century that they remained at old St. Xavier's. A sodality of the Sacred Heart was organized and the boys in their fine regalia with beautiful banner were an edifying sight on each first Friday of the month. Many of these boys now occupy prominent places in Church and State, still at heart loyal members of the Knights of Loyola or St. Aloysius School Sodality of St. Xavier Parish. Father Boex had charge of the school until 1884, the year in which Father Driscoll, the pastor, died. Father Driscoll had spent almost forty years in charge of the congrega-

tion, saw the old Cathedral replaced by the greater St. Francis Xavier Church, and witnessed the destruction by fire of that stately edifice about a year before his death.

The priests in Michigan showed their appreciation of the Sisters' work by placing other schools under their care. Sisters Henrietta and Vincentia left the Mother-House on August 15 to open a school at the French Church in Bay City. Sisters Mary Inez Kinsella, sister of Rev. Wm. Kinsella, S.J., Perpetua Maher, sister of Rev. T. Maher of Notre Dame University, Zita Denneman and Maria Fidelis Darmody opened the school at St. Andrew's Church, Grand Rapids, the Reverend P. J. McManus being pastor. On August 27, the St. Raphael School, Springfield, Ohio, began with Sisters Francis Xavier Clements, Mary Clare Hanna, Mary Gregory Gale, Maria Inez Baca, Ann de Sales Degnan, and Agnes Maria Maher. The Reverend William H. Sidley was pastor. Sisters Mechtilda and Odilla opened the St. Boniface School, Piqua, Ohio, under the pastorate of Father Steinlage.

The foundation in Trinidad, Colorado, which seemed so hopeless an undertaking in 1870 could now boast a public school, a private day school, and a Boarding Academy. This year, after seven years of toil, the Sisters rejoiced in having a new Chapel. Two fervent young Sisters just arrived "from the States," Sisters Maria Alphonsa McCabe, sister of Rev. J. McCabe, rector of St. Xavier and Angela Murphy had the cherished privilege of decorating it for the first service and preparing the Altar for Holy Mass said on the Feast of All Saints. Father Charles Pinto had charge of Holy Trinity Church and of the schools. From Trinidad, as a center, the Jesuit Fathers attended the

Indian pueblos. Although the Sioux Indians had been defeated by General Miles, there were constant uprisings of the various tribes. Bandits, too, were found on the plains and it was well for those who, like Sister Blandina Segale, could make friends of their leader. She tells how she became the benefactor of the famous brigand "Billy the Kid." The boys whom she taught in the public school in Trinidad informed her one morning that this famous bandit was lying wounded in a hut on the outskirts of Trinidad and that no one would go near him. With ready sympathy she asked "Will you take me there?" "Yes," they replied, "but we'll not go in with you." Under their escort Sister went carrying food, bandages, and remedies. A more surprised man cannot be imagined nor a more grateful. At her second visit, Sister found a companion with him, one of authority among the bandits. He said "Lady, it is an article of our code to return the good done to any member of our band. What do you desire?" She had heard that the life of a certain physician was threatened because he delayed or refused his service to the wounded man. The doctor was a special friend of the Sisters and Sister seized the opportunity to ask that no harm might befall him. The leader answered "It is according to our code to return evil, likewise." "Then, you can do nothing for me. The request I have made is all that I desire from you," Sister replied. At last the chief promised that for her sake he would overlook the affront. Later on when Archbishop Lamy, several priests and Sisters Augustine and Blandina were crossing the plains on their way to Denver, they were stopped by some government officials who told them they would be wise to remain under cover of the Fort for a while as signal flashes had been noticed and

ST. JOSEPH PUBLIC SCHOOL (Stone)

they suspected there were freebooters on the plain. While waiting, Sisters Augustine and Blandina were walking up and down reciting the rosary when they saw from a distance coming towards them a horse and rider, as one object. The great sombrero swept the ground and the " wounded bandit of the Trinidad hut " offered his services to conduct the party to the end of the journey in safety. He had recognized the costume of Sister Blandina and hastened to return " good for good."

On December 28, 1877, Pope Pius IX delivered his last consistorial Allocution to the Cardinals. All through the autumn and the early winter correspondents at Rome of the great European and American journals spread alarming rumors about his health, but the official receptions at the Vatican continued without intermission, month after month and week after week. The Holy Father would not omit a single one of what he considered the indispensable duties of his high position as prince and pontiff. His supreme delight was to offer up the Sacrifice of the Mass in his private chapel. When unable to stand at the altar, he would have his couch wheeled to the door of the chapel and there commune with the Divine Victim, or have one of his chaplains celebrate Mass in his sick-room thus daily feasting his soul on that Eucharistic Presence which had ever been the dearest consolation of his life. A portable throne, the gift of the devoted young men of Italy, was used to convey the infirm pontiff, to the audience hall each day: and borne in it, he would, as usual, pass around the crowded ranks of pilgrims and visitors, his voice still sending its thrilling tones to the hearts of the loving children come from far and near to behold their venerable parent, his sweet smile resting like a soft beam of autumnal sunshine on those his voice could not

reach, and his hands, like the Master's, ever open to give and upraised to bless. How many thousands, during the last months of 1877 and the memorable January of 1878, returned from that audience-chamber with the image of those august features indelibly stamped upon their hearts, and the tones of that fatherly voice still ringing in their ears like music, never to be forgotten. For, it seemed, just as the end was drawing nigh, as if the *élite* of all Italy in particular, could not satisfy the yearning they felt to do homage in person to their discrowned pontiff and parent, to confess thereby an inviolable attachment to the Catholic Faith, and to receive, in one last blessing from his hand, the earnest for themselves and their dear ones of undying fidelity to the religion of their fathers. — Even when no longer able to leave his bed, his vast correspondence was opened by himself and his secretaries each morning and he annotated with his own hand each document and dictated his answers to the high and lowly of every clime. The immense business of the Roman congregations was transacted in every minute detail; not one important matter was omitted or delayed, no functionary was allowed to go unsatisfied from the sick-chamber, no ambassador was kept waiting for audience or answer, no stranger who asked to see the Pope was sent away because of the Pope's illness. The consistories were held by the side of his sick-bed, even when he was no longer able to be carried to the consistorial hall, bishops were appointed, cardinals created, all the wants of the universal Church were scrupulously cared for to the last, by one who never knew how to be faint-hearted in presence of difficulty, or fatigued while there remained work to do.

The year 1878 dawned with a hope throughout the

whole Catholic world that Pius IX might live until June when the years of his reign would equal not only the duration of Peter's pontificate in Rome, but that also of his administration at Antioch. During the first week of January, he transacted all the weighty business of his charge. On Saturday, January 5, King Victor Emmanuel took a drive on Monte Pincio in his accustomed robust health. The next day he was prostrated by fever and on the 9th he was dead — one of his last acts having been to sign a decree regulating the mourning, etc., to be observed at the expected death of the Pope. At the first tidings of Victor Emmanuel's illness, the Holy Father sent Monsignor Marinelli, in charge of all the apostolic palaces including the Quirinal, to offer to the dying king, with the assurance of the Pope's forgiveness, the comfort of the last sacraments. With death staring him in the face, Victor Emmanuel gladly accepted the proffered boon of reconciliation. On the 17th the dead king was buried beneath the dome of the Pantheon. When the Pope heard of the King's death he said " I expected this. I had pardoned him. Let us pray for his soul." And all knelt to ask the divine mercy in favor of the royal culprit. General de La Marmora died within the same week.

The remaining weeks of January filled the hearts of the faithful with hope regarding the Pope's improved condition, but on February 7 the physician announced that there was imminent danger of death. The Cardinal Vicar and all the members of the Sacred College then in Rome, were at once summoned to the Vatican. The Holy Father was perfectly conscious and received with serene and simple piety the last sacraments from the hands of Cardinal Panebianco. Cardinal Bilio began

to recite the sorrowful mysteries of the rosary and reached the fourth decade when he noticed a tear sparkling in the " forever-dimmed eye of the common Father of the Faithful." The solemn words of absolution were heard amid the sounds of the evening bell, slowly and solemnly tolling the Angelus. At that sound almost as if by invitation from her whom Pius proclaimed Immaculate, the great Pope broke the chains of his captivity and his beautiful and immortal soul took its flight to Heaven. What a supreme moment! Those present could no longer restrain themselves; — all, Cardinals, prelates, guards, and servants pressed around the bed of death to kiss once more the hands so often raised in blessing. The long crucifixion of thirty-three years was ended; the *Crux de Cruce* had gone for judgment to the tribunal of the Crucified. He had selected for his last resting place the Church of St. Mary Major. To the service of Mary Immaculate and Her Divine Son he had consecrated his long life begun May 13, 1792.

The Conclave assembled at the Vatican and elected Cardinal Pecci, Pope, under the title of Leo XIII, on February 20, 1878. He was installed in the Chair of St. Peter on March 3, in the Sistine Chapel. His attitude to the Government of Italy was the same as that of his illustrous predecessor. It has been stated that His Eminence, John Cardinal McCloskey received one vote in the Conclave, although like our present Cardinals he missed the election.

The Italians of Cincinnati requested Archbishop Purcell to have a Solemn Requiem Mass sung for the repose of the soul of Victor Emmanuel, reported to have made before death his peace with the church and begged the Holy Father's forgiveness for his sacrilegious crimes. The Very Reverend Father Guido, C.P.,

sang the Mass. The Archbishop and the celebrant preached. The Archbishop spoke in English; Father Guido, in Italian.[1]

Masses were offered throughout the Cincinnati diocese for the soul of the venerable Father Chambige, President of the Bardstown College, under whom many of the priests had made their early studies. His death occurred at Nazareth, Kentucky, December 30, 1877, while through the whole Catholic world priestly hands were raised in crowded churches for the sweet repose of Pius IX and for the coming of the Holy Spirit's plenitude to Leo XIII.[2]

In the Spring of the year Cincinnati was astir with musical enthusiasism for the great Music Hall was to be opened to the public and the May Festival of this year was to inaugurate it, with Mr. Theodore Thomas as the Conductor. From the time that Cincinnati set an example to the country, if not to the world, of gathering the great artists for the festivals of song in May, a suitable building was dreamed of by music lovers and public-spirited citizens. To the generosity of Mr. Reuben Springer, the city owes its Music Hall. The citizens wished it to be called the Springer Music Hall but the donor insisted on the name Cincinnati Music Hall. The organ is one of the largest in the world in its case standing sixty feet high, fifty feet wide, and thirty feet deep, with four banks of keys. It has a greater number of pipes, but fewer speaking stops, than the famous Boston Music Hall Organ. The Organ is remarkable not only for its size but also for its case, which is a gift of the ladies of Cincinnati. This gift is counted not in money value but in labor. The large

1 *The Catholic Telegraph,* Vol. XLVII.

2 Webb, *Centenary of Catholicity in Kentucky,* p. 513.

panels were made in the workshop of Henry Fry, a pupil of Paxton, who with his son William and granddaughter Laura were probably the best wood carvers in the country. Many of the smaller panels were made by the carving department of the McMicken School of Design of which Mr. Benj. Pitman was the head. He prepared all the designs for the organ using natural flowers of all kinds for models and through the surprising variety running a thread of special significance. Only the borders of the panels have conventional designs. Col. George Ward Nichols, son-in-law of Joseph Longworth, was at the head of the Harmonic Society which trained the immense chorus. He wrote *Art-Education as Applied to Industry.* The Music Festival opened Tuesday evening, May 14. No public event in the city, the art-loving cultured city, ever enlisted so warmly the coöperation of all classes of citizens and no benefactor ever received more deserving tributes of gratitude than those which thousands offered Mr. Springer when Music Hall was opened for the joyous entrance of the queen of arts. No American city can boast of a gift more magnificent, nor one given and received more royally. Six thousand people awaited the first motion of the leader's baton and the first note of the grand chorus of five hundred voices that would tell to Mr. Springer the gratitude of the city for his liberal patronage of art. As he appeared on the stage the multitude arose to receive him, deafening cheers resounded through the halls, a storm of enthusiasism no human power could suppress; while showers of fairest blossoms fell from all parts of the hall. A full quarter of an hour elapsed before Mr. Julius Dexter could deliver his address, to which Mr. Springer replied, and then followed the strains of glorious harmony as a testi-

mony to him who had made the city the first school of music in the country and associated with its name a most brilliant triumph in the world of art.[1]

Mr. Thomas A. Edison, the Wizard of Menlo Park, gave to the Sisters and students of Mt. St. Vincent-on-the-Hudson an exhibition of his wonderful phonograph on May 30. It was an unusual thing for Mr. Edison to play the part of an exhibitor, but Mr. James R. Heenan prevailed upon him to give the Sisters and students, as well as other invited guests, this rare treat. He showed, too, the working of the electric pen. Only a few weeks before, towards the last of April, he had taken his phonograph to the Smithsonian Institute of Washington and shown its wonders to the members of Congress in the Capitol. The more skeptical of the Solons shook their heads dubiously and predicted that the world would not last long if the claims of Mr. Edison were really true.

Early in August the Sisters of Charity of Cincinnati gave a cordial welcome to the Bishop-Elect of Vincennes, a son of one of the pioneer families of Emmitsburg. Doctor Chatard, ancestor of the Bishop, was physician for the Sisters in Mother Seton's time. Bishop Chatard, accompanied by Archbishop Purcell, Father Bessonies, Administrator of the Diocese, and a large number of other priests left Cincinnati on Saturday, August 10, for Vincennes, where on the following day, he was installed in the Cathedral of St. Francis Xavier by His Grace of Cincinnati, who had installed the first Ordinary, Bishop Bruté. Pontifical Mass was celebrated after which Archbishop Purcell introduced the new Bishop who addressed the congregation and gave his blessing to the people of his Diocese. The

[1] *The Catholic Telegraph*, May 28, 1878.

Church of St. John in Indianapolis according to a decision of the Holy See was to be the Cathedral in future.

Like to the last days of Pius IX were those of Archbishop Purcell in the loss of dear friends. The Reverend Doctor Charles I. White, of Washington, was buried from St. Matthew's Church on April 4. Father White was editor of the *United States Catholic Magazine,* published revised editions of *Balmes' European Civilization* and *Chateaubriand's Genius of Christianity* and wrote the life of Mrs. E. A. Seton (Mother Seton). Father Charles Ignatius White was born in Baltimore in 1807 on February 1, and was a student at Emmitsburg during the Archbishop Purcell's presidency. The death of Right Reverend J. V. Whalen, O.P., came as a shock to him, also. He had ordained the deceased prelate in 1850, saw him Provincial of the Dominicans in 1855 and Bishop of Nashville in 1858. In 1864 Bishop Whalen resigned his episcopal office and returned to Ohio where he spent the remainder of his life. He wrote articles on *Pre-Columbian America, Irish-American More Than Fourteen Hundred Years Ago, Desultory Notes on Irish History* and other articles signed *Agatho* — all printed in the *Zanesville Times.* From his brother bishops in the South Archbishop Purcell was receiving word of the terrible ravages of the yellow fever and to every appeal for help he responded generously and asked aid from seculars and religious. A card in the *Catholic Telegraph* of September 12, 1878 says:

"Right Reverend Bishop Elder was numbered this week among those stricken with yellow fever at Vicksburg. He left Natchez to attend to the sick and dying at the former city. Two of his priests have already died

at the post of duty. The Bishop was reported two days ago to be dying, but the latest telegram says that his condition is favorable. We solicit for him the prayers of the faithful, as his death would be a great loss to the American Church."

The Bishop was spared, as Cincinnati well knows, and became the coadjutor of Archbishop Purcell within two years.

On Sunday, October 20, the new Cathedral of St. Joseph, at Columbus, was consecrated with imposing ceremonies by Bishop Dwenger. Bishop Chatard sang Pontifical Mass and Bishop Spalding was the orator, taking for his text a verse from Hebrews XII, 22–24, "But you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, etc." Bishops Toebbe, Dwenger, Gilmour, Kain, and Spalding were in the sanctuary. Archbishop Purcell and Bishop Rosecrans occupied thrones to the right and left. It was a day of great joy to be followed by the deep sorrow of a widowed church. The last notes of the Te Deum ringing through the arches of his Cathedral were almost an accompaniment to the prayerful sighs of Bishop Rosecrans' dying moments. Death seemed to lurk about the great temple built with loving aspirations through toils and struggles of years. Father Christi received the first call and was attended by the Vicar-General of the Diocese, Father Hemsteger. Scarcely were the dying prayers hushed when Bishop Rosecrans was called to carry to Father Hemsteger the consolations of religion and to impart his episcopal blessing to his dying Vicar-General. While the consecration ceremonies were in progress a guard of honor surrounded the body of Father Hemsteger in the repose of death before the altar in Holy Cross Church. Just as he was

about to enter the Cathedral for Vesper Service on Sunday evening, Bishop Rosecrans was stricken with his last illness and died on Monday night. " His soul, the soul of a true convert, of an edifying priest, of a great intellectual churchman, of a pious, humble, charitable Bishop had gone to the eternal joys of the House of God. He was generous with God: God had given him back immediately a hundredfold and life everlasting." The news of his death carried sorrow to all parts of the country; for in the ecclesiastical seminary of Mount St. Mary of the West hundreds of young Levites had the privilege of being called his pupils for he was a schoolman, to whom Albertus Magnus would have pointed with pride, a theologian whom St. Thomas would have loved. His pupils in the college as well as in the seminary, and his pupils at Mt. St. Vincent, Cedar Grove, all knew his value and mourned his loss. His last sermon to all of his students was that short sentence " I am ready!" spoken in recognition of the physician's warning that the end was near. A most excellent type of a true American Bishop, his intercourse with others was marked by Christian simplicity. Any task which his position imposed upon him had the authority of law for him and to this rigid discipline of self he offered up a life of great value to the church in the United States, as his soldier brother had done on the field of battle, both showing the spirit of their maternal ancestor Timothy Hopkins, one of the signers of the Declaration of Independence.

In sorrow or joy Archbishop Purcell's brother bishops came to him knowing well that heart and hand were open to receive and help them. The yellow fever scourge of this year, 1878, drew from him sympathy and aid. Letters from Bishop Quinlan of Mobile Bishop

Elder of Natchez, Bishop Feehan of Nashville, the Archbishop of New Orleans, and others are full of gratitude for his generosity in the hour of great need and suffering. Sister Anthony, whose charity kept pace with that of the Archbishop, received a letter of thanks from the Hebrew Southern Relief Board.

"The Hebrew Southern Relief Board at its meeting tendered you a vote of thanks for the kind and tender care bestowed upon the unfortunate orphans of H. Hazkel and wife, who were victims to the yellow fever. Such faithful devotion to those sorely in need of a humane guardian will surely bring its own reward; and the Almighty will shower the richly-deserved blessings upon your head.

For the Board
Your most Humble servant,
M. H. Marks, Secretary."

Bishop Elder wrote to the Rev. Jas. F. Callaghan, Secretary of the Yellow Fever Fund:

"Please present my most profound and most affectionate gratitude to His Grace, for so many favors, running through fifty-seven years, since I was put under his care at the Old Mountain. My heartfelt thanks to yourself.

W. H. Elder, Bp. N."

The London *Tablet* announced the death of Felix Dupanloup, Bishop of Orleans, on October 11, 1878.

"A great Christian, a great Bishop, and a great Frenchman has passed away from this world, in the person of 'Felix, Bishop of Orleans.' . . . Although every inch a Frenchman, he was regarded all over the world as one of the chief champions of the Catholic cause."

The *London Register* said:

"No ecclesiastic of our time has more merit to be called a champion than the great Bishop who has just passed away. His theological career, which seemed to be always most conspicious, was seldom separate from his political or social because in his time politics were so changeful that it was impossible for a champion of the Catholic religion to stand aloof from his country's vicissitudes. . . . He was always ready at every moment to take the side in public life which was most honorable for the Church and public interest. . . . The infidel party hated him. M. Gambetta was afraid of him. The Academy acknowledged his supremacy. The Senate always listened with a certain nervousness of apprehension to his terribly terse onslaughts on irreligion. He was unquestionably the first man in France — that is, after Montalembert and Lacordaire had ceased to be intellectually his rivals. . . . His attitude during the Vatican Council was simply Catholic and magnanimous. As far as Pius IX was concerned he might have been created Cardinal. The difficulties were of French origin. He was emphatically what Pius IX called a soldier. His behavior during the Franco-Prussian War — when he nursed the sick and dying with his own hands — proved him to be the true type of a priest; just as his battle with Victor Hugo on the glorification of Voltaire, proved him to be the type of a polemic."

The oldest priest in America and the second oldest in the world, Very Reverend Nicholas Dominic Young, O.S.D., died on November 27, 1878. He was the Apostle of Ohio and with his uncle Bishop Edward Dominick Fenwick settled in Perry County. He was born in Prince George County, Maryland, on June 11, 1793. He was ordained priest in Washington and built the Church of St. Dominic on the site of his grandfather's barn. He saw all the public men from Wash-

ington down. Henry Clay and J. C. Calhoun were often guests at his father's house. It was often said of Father Young that it was difficult to judge whether he was most a priest or an American: he was so pre-emmently both. His burial place is in the great valley of the west, at St. Joseph's Convent, Perry County, Ohio whither his young footsteps turned seventy years before. Requiem Masses were offered throughout the Archdiocese and in religious houses, especially those of the Sisters of Charity.

The news of Father Young's death was followed in a short time by the announcement that the saintly Mother Columba of Nazareth, Kentucky, died on December 18. She entered the novitiate in 1825 and had therefore fifty-three full years of love and sacrifice to lay at the feet of her Divine Bridegroom. Mother Francis, the guide of her youth and the friend of her life, had been called from earth a few weeks earlier. The Sisters of Charity in Cincinnati condoled with the Sisters of Nazareth in this great loss and that of so many Sisters martyrs to the yellow fever scourge. It recalled their own visitations in cholera times, when those to human judgment so much needed were hastily removed by death. Sister Mary of the Nativity, Superioress of the Little Sisters of the Poor, was called, at this time also, on the vigil of Christmas.

Like the last sorrowful years of Pius IX were those of one to whom he had given marks of special predilection and one who well merited the confidence reposed in him and the affection lavished on him — the Most Reverend John Baptist Purcell, D.D. The robber king of Italy approached the sacred person of Pope Pius IX and took from him the means of sheltering the poor and the needy. A similar visitation came to the Metro-

politan of Cincinnati when the very churches and schools which he had built for his people by making himself as he said "a beggar at the palaces and cottages in Europe" were claimed as his no longer. And who were they that took from the hands of Archbishop Purcell the privileges and rights of half a century? Eternity must unfold the intricate workings of — shall we call it fate? No, nor can we assent to the statements of "careless business methods." A man like Father Purcell, who was never known to be away from his duty, who could say in all simplicity and truth "I never have a distraction at Mass," could never be wanting in his vigilance over the deposits of God's poor. There must be another explanation. On December 20, 1878, the Archbishop told the Cathedral congregation that he considered it his duty to make a manifesto for certain explanations. He gave a summary of his works in the diocese and debts contracted for building churches and schools.

The *Cincinnati Gazette* published the following:

"The venerable Archbishop addressed the Congregation of the Cathedral on Sunday, and announced that he had written a letter to the Holy Father asking to be relieved from active duty on account of his age and the increasing labor in administering the finances of the Church. He also made a statement about that part of the finances which has been created by making the Church the depository of such moneys as the members chose to place in his hands for safe keeping. It is generally known that an unusual call for these has caused embarrassment. The Archbishop's statement gives assurance of such security for these that no depositor can lose.

Any cause for the Archbishop's retirement from active labor will be received with general regret by this community, by whom his labors, and those of his dis-

tinguished brother, the Very Reverend Edward Purcell, are regarded as having done a remarkably successful work in building up the Roman Catholic Church, as well as being marked in general by high administrative ability and highmindedness. The great work which the venerable Archbishop has done for the Roman Catholic Church in a long life, during which in his province it has risen from a small beginning to greatness in numbers, in church edifices, and in power, would make a still higher ecclesiastical preferment a fitting crown for his labors and his old age. We are confident that this expresses the feeling of the Protestant part of the community. And the feeling toward the Very Reverend Edward Purcell is of the same kind."

An informal meeting of the pastors of the parishes to which a majority of the depositors belonged was held for the purpose of arranging plans to meet the emergency.

The Cathedral congregation was represented by the Reverend W. J. Halley and P. A. Quinn; St. Francis by the Very Reverend Otto Jair, O.S.F.; St. John by Reverends Ubaldus Webersinke and Father Francis, O.S.F.; Holy Trinity by the Reverend John C. Albrinck; St. Paul by the Reverend H. Ferneding; St. Patrick by the Reverend John Mackey; The Atonement, by the Reverend P. H. Cusack; Holy Cross, Mt. Adams, by the Reverend Father Augustine; St. Augustine, by the Reverend A. Walburg; St. Xavier, by the Very Reverend E. A. Higgins and the Reverend Chas. Driscoll, S.J. On Monday evening, December 30, an enthusiastic meeting of the members of the Cathedral congregation was held at which many prominent Catholics of the entire city were present and all appeared to be sanguine of success in devising ways and means of helping the Archbishop. Mr. Charles Stuart

was chairman and Mr. Owen Smith was appointed secretary. Committees were appointed consisting of Messrs. Beaton, Anderson, D. Sullivan, C. Doherty, M. McIntyre, C. McKeown, McParlin, Norris, Roeburg, F. Fox, J. J. Sullivan, Holland, and Andrew Ward. These were to take subscriptions the following Sunday at the Cathedral. It was announced that other congregations were willing and anxious to contribute. A Committee was appointed to draft an address asking them to participate. The members of this Committee were the Reverends Halley and Quinn and Messrs. Stewart, Callahan, Ward and Norris. Father Callaghan told an *Enquirer* reporter that it was a mistake to say that there were two or three thousand depositors who had money in the Archbishop's hands, that four or five years previous such a number might be correct, but that the Archbishop for that length of time had been refusing deposits and urging those who had notes to collect their money. He said also that since the run on the Archbishop began many of the small depositors had withdrawn their money and placed it in Adae's Bank shortly before it closed its doors.

A non-catholic paper, *Star of the West,* published the following review of the affair:

" The Roman Catholics of Cincinnati are feeling the financial pressure of the times very keenly, and something of a ' run ' has been made on the venerable Archbishop and his chancellor, Rev. Edward Purcell. It is not generally known that the Cathedral authorities have been bankers for multitudes of the faithful in the diocese, and now when property is depreciated nearly one-half, and many losses have been sustained by the Archbishop and his brothers as the custodians of church property and the bankers of the Catholic people, there is a demand for money which is embarrassing. The

venerable Archbishop has tendered his resignation on account of these increasing cares, but there is no probability that he will be permitted to retire. There is no charge of fraud or anything like it in connection with the case, but the situation is extremely unfortunate for the Church and the depositors, and peculiarly trying to the venerable old gentleman who is the ecclesiastical head of the Catholics in Southern Ohio. The Roman Church in this diocese is undoubtedly solvent and able to ultimately pay all its debts, but just now it can not turn its property into ready money, and a financial pressure of considerable importance is upon the Church. The sympathy of Protestants is very freely expressed for the Archbishop and his affairs, and only bigots of the very bluest type wish him other than a safe deliverance from all his troubles. There is no doubt that when his needs become intelligently known, and the exact state of affairs fully determined, money will be forthcoming from our wealthy Catholic fellow-citizens to relieve him from all anxiety and permit this venerable servant of the Church to end his days in peace.

" There is not now, nor has there been at any time in the history of the Church, a bishop or a priest whose ministry has been so long and so faithful in good works, or whose influence for right and truth and holiness within the strict scope and sphere of his duties has been so strong and deep and permanent as his whose name stands at the head of this article. Archbishop Purcell is one of the Fathers of the American Church, and has done more than any of his peers to shape her policy, to confirm and secure her conquests, and to win for her the respect of the world — services that now form the brightest heritage of her glorious past. The grand Catholic Commonwealth of Ohio is the work of his hands. The great Gregory Thaumaturgus asked on his death-bed how many pagans remained in his episcopal see, and being answered seventeen, ' Thank God! ' he said, ' that was precisely the number of Christians in the city when I came to it.' The aged and venerable and saintly Archbishop of Cincinnati, might say some-

thing almost as startling of the Ohio of 1879 and the Ohio of 1833. In that year he was consecrated Bishop of Cincinnati by Archbishop Whitfield, assisted by the late Archbishop Kenrick and the late Bishop Dubois. Father Eccleston now among the dead Archbishops of Baltimore preached the consecration sermon. When Archbishop Purcell went to Cincinnati his diocese embraced all of the State of Ohio and Michigan, and in that entire extent of country there were but sixteen churches; now there cannot be less and probably many more than five hundred churches, several of them, too, of grandest architecture and costliest material. These churches are attended by over eight hundred priests. Besides there are monastic institutions, convents, schools, hospitals, orphan asylums, and charitable foundations almost without number. In seniority, Archbishop Purcell is now the fifth oldest bishop in the Catholic world.

The value of the presence and example of such a man as Archbishop Purcell to any, but especially to a young and struggling church, none can adequately compute. He stamps his character on the ecclesiastical age in which he lives and makes the pathways which others for generations will follow. What the glorious and immortal Pius IX was to the whole Church that Archbishop Purcell is and has been to the Church in America, a guide in her perplexity, a strength in her struggles, and a comfort and solace in everything she did or endured."

The last days of the year 1878 were full of gloom and sorrow for the people of the Archdiocese of Cincinnati, because a financial crisis had come by reason of the failure of certain banks and individuals and a consequent panic and pressure on the funds held by Father Edward Purcell. It was well known that neither the Archbishop nor his brother had sought the deposits, that they were forced upon them by people who did

not trust the banks or building associations. Mr. Reuben R. Springer testified that the Archbishop had asked him to keep some poor women's money because his brother Edward had refused to take any more money, and that was in 1864. The Archbishop had no thought of impending disaster, whatever Father Purcell may have feared, when one bank after another failed and all had borrowed heavily from him and, moreover, had his deposits. The Assignment was made to John B. Mannix on the 11th day of March, 1879, and conveyed all the property of every description which the Archbishop owned or had a right to use in the payment of his debts, reserving, however, such property as he held in trust.[1]

Volumes were printed giving testimonies and claims, the deeds of all the churches and institutions in the diocese were examined, the history of the diocese and every corporate body in it was brought before the Court. It was shown that the figures given in the height of the excitement made the debt one-third greater than it had been four years before, though in the later years, deposits were infrequent. Such an increase might be explained by the assertion of one man that twenty-eight thousand dollars should be paid to him and when asked — why? he replied that he had been paid seven per cent and should have received ten per cent and the twenty-eight thousand meant the accumulation of the three per cent unpaid. Long and wearisome were the trials and testimonies; people, religious, priests, and the Archbishop himself wished to satisfy all who presented claims but it was soon discovered that many were unlawful and all would have to be satisfied with the decisions of the courts. Happy were the communities which had borne privations of all kinds but which had

[1] Lamott, *op. cit.*, pp. 189–192.

always preferred to build or add to material advantages only as the means to acquire them came to them as a reward of their own labors and sacrifices.

Of this number were the Sisters of Charity who had the added happiness of giving help in the diocesan institutions deprived of the usual support. With heavy hearts they saw the doors of Mount St. Mary of the West closed on account of the financial troubles. More than a quarter of a century had been there spent in serving the ministers of God as nurses or mothers. East and West, North and South could be found those who entering the Seminary in boyhood left it with the powers of the Sacred Priesthood and many of them, in later years, heard the " Feed my lambs, feed my sheep." To all of these the closing of their student home was like a death knell. When Archbishop Purcell sent forth the notice, his cup of sorrow was full to overflowing, for the Seminary was his most cherished responsibility. When he saw the succession of fatalities which came in the wake of the assignment, he felt that a younger man might be able to cope with the difficulties and petitioned the Holy See to accept his resignation, but Pope Leo XIII appointed a coadjutor instead, — the Right Reverend William Henry Elder, Bishop of Natchez, who had been assigned to San Francisco.

After Bishop Elder received the notice of his appointment to the coadjutorship of San Francisco, he wrote to Rome explaining the condition of affairs in Natchez which he thought required his care. A reprimand was sent him from Rome for delaying, but before the chiding letter reached him, that appointing him coadjutor to Archbishop Purcell arrived and he willingly accepted the heavier burden and cross through a loving sympathy for his esteemed friend and early

guardian, and because he had the zeal of a confessor and the courage of a martyr. The retirement of Archbishop Purcell in the spring of 1880 brought to the Sisters of Charity a change of ecclesiastical superiors. For twenty-eight years they had known but the one guiding hand, had heard the same fatherly voice in their Councils, and known the loving care of him who called them "the first helpers in all his undertakings." While life lasted he was still their father, but they gave to his generous coadjutor all that his position, dignity, and personal worth demanded and drew from him, likewise, the encomium that "their reception of him into the diocese and their care of the institutions gladdened his heart in the midst of so much gloom."

Notwithstanding the heavy calls on the people of the Archdiocese and the doubts of court decision regarding church property, schools were being opened as in more prosperous years. Sisters Scholastica, Carlotta, and Maria Stanislaus were received at St. Brigid School, Xenia, Ohio, by the Reverend Thomas Blake, and in answer to the call of the Reverend C. J. Roche of Au Sable, Michigan, Sisters Euphemia, Irene, and Beata opened the St. Bernard School in September, 1879.

The death of Miss Rose Powell in the opening days of 1879 brought before the people of Cincinnati a picture of its beginnings and the sad death of its first bishop when no one was near him in that solemn hour but Miss Rose Powell. The Golden Jubilee of Archbishop Henni on February 6, opened up another chapter of Cincinnati's early days. The Reverend Martin Kundig, one of the first priests ordained in Cincinnati, now Vicar General of Archbishop Henni, wrote to Archbishop Purcell reminding him that his Vicar General of forty years ago would celebrate his Golden

Jubilee and desired his presence on that day and a sermon at the Jubilee Mass. A former professor of Mount St. Mary of the West and the writer of *Bibliographia Catholica Americana,* the Reverend Joseph M. Finotti, died in Central City, Colorado, on January 11, 1879. A frequent visitor at Mount St. Vincent, Cedar Grove, Sisters and pupils had learned the value of his broad research and deep learning and now sympathized with the clergy in his loss to the Church. In March came the news of Cardinal Newman's death. Great as a Prince of the Church, great in his personal influence, he was pre-eminently great as a scholar. It looked as if the Patriarch of the American Church was to be the last warrior in the field. Those who loved him and sorrowed with him thanked God that the clearness of his intellect allowed him to increase his merits until the end of his foursorce and three years and beyond. All who had grieved that the learned President of Mount St. Mary of the West, after its closing, was afflicted by a mental illness now blessed God for his peaceful ending at Mount Hope, Baltimore, on October 2, 1879.

CHAPTER XXI

THE SISTERS OF CHARITY AND THEIR NEW ECCLESIASTICAL SUPERIOR — SITE FOR THE NEW MOTHER-HOUSE SELECTED — BISHOP ELDER STUDIES THE ORGANIZATION OF THE COMMUNITY — FIRST ELECTION UNDER THE NEW SUPERIOR — DISTANT MISSIONS DISCUSSED — RETIREMENT OF SISTER ANTHONY — DEATH OF THE VERY REVEREND EDWARD PURCELL — NEW MISSIONS IN THE WEST — DEATH OF PRESIDENT GARFIELD — THE VERY REVEREND DOCTOR CALLAGHAN SEVERS CONNECTION WITH "THE CATHOLIC TELEGRAPH" IN ITS SEMI-CENTENNIAL YEAR — FOURTH PROVINCIAL COUNCIL OF CINCINNATI — MOTHER REGINA'S ILLNESS

1880–1883

FROM 1833 when the young Bishop Purcell reached Cincinnati having in his entourage two more Sisters for the mission in his Episcopal City, Mother Seton's Daughters knew no other governing power until the cloud of financial trouble lowered upon the diocese.[1] Glad were they, then, to stretch forth a helping hand and keep the charitable institutions in the "lean years" even as they had done in the pioneer days and when the scourge of cholera visited Cincinnati.[2] Their Superior was now stricken and they yearned to lift from his venerable shoulders the unmerited weight laid thereon. To his aid came the Right Reverend

[1] McCann, *op. cit.*, pp. 11–17.

[2] *The Catholic Telegraph*, May, 1880.

William Henry Elder, appointed by the Holy See Bishop of Avara and Coadjutor to the Archbishop of Cincinnati. A former student and professor at Emmitsburg College, great-grandson of Mr. William Elder,[1] in whose house in the village of Emmitsburg, Mass was offered before a church was built to the honor of God in that locality, brother of Sister Helena in St. Joseph Valley, he was no stranger to the works of the American Daughters of Charity. In later years it was his pleasure to recall the satisfaction he felt on finding his greatest responsibility, the needy ones of the diocese, under their care, and he added likewise, that the warm reception given to him helped to lighten the burden he was assuming. His arrival in Cincinnati on the Feast of the Patronage of St. Joseph, April 18, 1880 was unheralded. The clergy had planned to give him a formal welcome but he preferred to come unannounced. Carrying his own grip he came from the railroad station to the Cathedral residence, rang the bell, found his apartments adjoining the sanctuary, and was vested for Mass before the priests were notified of his coming. His first sermon in the Cathedral preached that same morning, was from the text "Ite ad Joseph."[2] The quiet entrance of Bishop Elder into his future home touched the heart of his diocese, priests, religious, laity, who rose as one body to do him honor. Receptions were given through which he met formally the clergy and the laity of his flock as well as fellow citizens of other denominations. Colleges, academies and schools, the charitable institutions and various associations carried out programs of greeting and welcome. Sunday, May 16, was the honored day for Mount St. Vincent,

[1] *Character Glimpses*, pp. 74–75.
[2] *The Catholic Telegraph*, March, 1880.

THE RIGHT REVEREND WILLIAM HENRY ELDER, D.D.
Coadjutor, Bishop of Avara

Cedar Grove. Addresses by the seniors and minims gave great pleasure to the Bishop, who as Coadjutor to Archbishop Purcell became the Ecclesiastical Superior of the Sisters, and showed a special interest in all their activities. This was the first institution visited by the Bishop. Coincidently it was the last, also, before his death.[1] On May 18, he met the members of the Council at the Mother House and discussed the coming election of officers and other matters of importance. The mission at Santa Fé, New Mexico, seemed to him so very far away from the central government that he proposed the feasibility of a separate province and asked the members of the Council to consider this matter and give their opinions at the next meeting.

When the minutes of the preceding meeting were read on June 10, the Right Reverend Superior asked the decision regarding the establishment in Santa Fé. The opinion of the Council was that the Sisters in New Mexico should be consulted about a separate province and each individual Sister should have the privilege of returning to Cincinnati or remaining in Santa Fé. Then, too, it would be necessary to learn the wishes of Archbishop Lamy. When he asked for the Sisters in 1865 he did not think of an independent foundation, but only a colony under the jurisdiction of the Mother-House in Cincinnati. Bishop Elder said he would correspond with the Archbishop on the subject and mention it later to the Sisters.[2]

In this meeting an eligible site for the Mother-House was considered. For several years there had been a steady expansion of Cincinnati on the various hills but at this period there was a general exodus from the more

1 Archives of Mount St. Joseph, Ohio, School Records.
2 Archives of Mount St. Joseph, Ohio, Council Meetings.

congested parts of the city and street railways made the country districts both desirable and convenient.[1] The Price Hill Incline Plane and Car Line rendered it impossible for the sylvan retreats of old Mt. Harrison and the ancient hamlet of Warsaw to retain their time-honored characteristics. Syndicates were busy, civil engineers were taking grade measurements, and real-estate agents were casting about for choice tracts of land for building sites. Very soon beautiful meadow lands and groves were coveted and proposals were made to those having the most desirable places. Cedar Grove, on the highest point of the hill did not escape the eye of the land seekers. Fifty-six acres within the corporation limits seemed more than even a school would demand and the City Fathers decided to cut streets through the tract and thus open passage ways to other salable places.

The advantages and disadvantages of this movement were considered, proper counsel was taken by the Sisters, and it was finally decided that it would be wise not to oppose municipal plans but to make ready to receive Cincinnati on the hill. Bishop Elder advised the sale of part of the land to pay for the contemplated Mother-House, five miles further west in Delhi township. When members of the community and friends outside demurred about the division of the property, he cited examples of Baltimore and other cities which had cut streets not only through the land but even through the buildings, giving compensation for damages. Those who felt the responsibility of deciding the question sought light from above through the prayers of the united community and listened to the advice of people experienced in business and legal ways.

[1] Howe, *History of Cincinnati*, p. 784.

Bishop Elder in assuming charge of the community made a study of its internal workings, as well as of its external activities. He devoted considerable time and attention to the Constitutions, suggesting that a revision might be advisable, not of fundamentals, nor, indeed, of any rule, but of the wording. The early translation from the French had been retained and this, he thought, might be improved. He saw at once that no change would be considered. The community had suffered too much in holding to its rules, Constitutions, by-laws and customs to suffer any alteration unless absolutely necessary. He respected the rights of the Sisters and admired their fidelity. Previous to this time, the elections had been conducted by individual ballot, the Sisters entitled to a vote, passing one after another in the order of priority into a room where the Ecclesiastical Superior and his assistant received the ballots for each of the four officers. Two candidates for each office had been selected by the Ecclesiastical Superior and the Council at a preliminary meeting. The Constitutions provided that should the old method become unwieldy, another form should be decided upon and the new way made public to the community. It was too late to make any change for the approaching election but a simpler or shorter method was to be inaugurated for the next term.[1]

The Boys Boarding School of Fayetteville, Ohio, had become too small for the number of pupils seeking admission, therefore the Council laid before the Bishop plans for a suitable building. He was given a history of the place from the early days as far back as the opening of the Seminary and its return to Cincinnati and was told how from time immemorial "a railroad to

[1] Archives of Mount St. Joseph, Ohio, Elections.

Brown County" had been a dream, a subject of thought and conversation, but nothing more. A stage from Westboro or Blanchester was still taking passengers through a district unchanged in half a century — and unchanged still, yet the Sisters of Charity had the courage to build then and still build, later on, the Bishop approving of their plans.

On July 19, 1880, Bishop Elder presided for the first time at an election of officers for the Sisters of Charity of Cincinnati, Ohio.

A copy of the Act of the Election is given below:

[1] CONVENT OF ST. VINCENT DE PAUL, CEDAR GROVE.
Feast of St. Symmachus (formerly St. Vincent's day).
July 19, 1880.

We, the undersigned, certify that the following officers have been this day duly elected in the Society of the Sisters of Charity of Cincinnati, all formalities having been faithfully observed in the election.

Mother, *Sr. Regina Mattingly.*
Assistant Mother, *Sr. Teresa Hyde.*
Treasurer, *Sr. Mary Agnes McCann.*
Procuratrix, *Sr. Mary Paul Hayes.*

In testimony whereof we have hereunto set our hands and seals as above.

✠ WILLIAM HENRY ELDER — Bishop of Avara,
Coadj. to Abp. Cincinnati
H. JOS. RICHTER, Chaplain and Pastor of St.
Lawrence.

All is in Bishop Elder's handwriting except the signature of Doctor Richter.

On July 20th the new Council met, Bishop Elder presiding. He reviewed his opinions about the distant

[1] Archives of Mount St. Joseph, Ohio, Council Meetings.

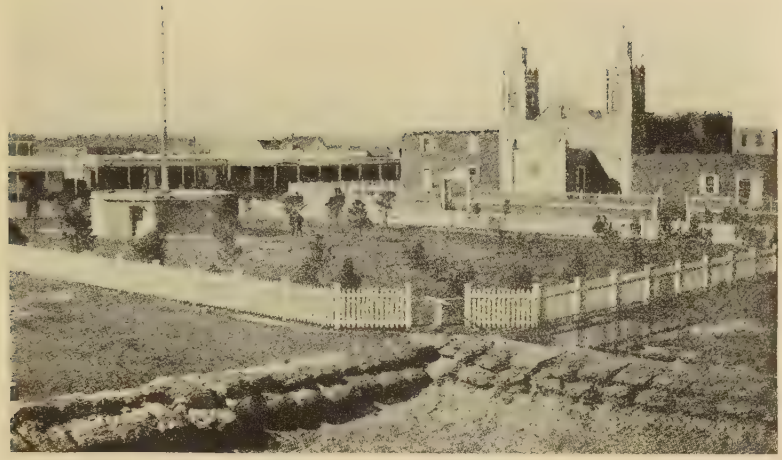
mission in Santa Fé, New Mexico and the desirability of placing it under the immediate supervision of Archbishop Lamy.[1] Mother Regina and the other officers were willing if the Sisters then in New Mexico desired such a change. Although the railroad to Albuquerque had just been completed the dangers and difficulties of travel were very great.[2] Washouts began to be a menace, while denuded rocks coming down from loosened soil and many other difficulties confronted railroad officials and travelers. The question was, — were the advantages of foreign missions, as those of the West at that time might almost be called, equal to the disadvantages? The Council felt the reply to this should be given by the Sisters themselves and theirs should be the decision whether a separate province should be created. Their answer was unmistakable. There should be no separation. Union with the Cincinnati Mother-House, with the privilege of returning there every five years at least, was a temporal boon not to be relinquished, while the spiritual and eternal they considered beyond all the hardships of travel, menaces from the unharnessed elements, and possible attacks of banditti or red men. As the Sisters with one voice had decided for New Mexico missions to be sheltered beneath the care of the Mother-House, Superiors judged that it would add to the happiness and well-being of those crossing the Rockies to have nearer neighbors in houses of our own; therefore, when Mother Regina and Sister Baptist went during the autumn of 1880 to visit the missions of Trinidad and Santa Fé the applications for Sisters to open a select and parochial school in Denver, a parochial school and hospital in Pueblo, and an

1 Archives of Mount St. Joseph, Ohio, Missions.
2 Archdiocesan Archives, Letter Book 1, Bishop Elder.

Academy and parochial school in Albuquerque were received favorably.[1] The Jesuit Fathers were in charge of the Sacred Heart Church in Denver and of San Felipe de Neri in Albuquerque. They had been in Trinidad since 1873. The *Church Directory* of 1880 says: "Trinidad (P.O.) *Church of the Holy Trinity.* Very Reverend A. M. Gentile, S.J., Superior General of the Jesuit Mission of New Mexico, Colorado and Arizona; Rev. F. X. Gubitosi, S.J., Rev. R. di Palma, S.J., and Rev. G. Revel, S.J., assistants." Trinidad was the center of their missionary labors and was the most convenient place for head-quarters on account of its situation on the Atchison, Topeka, and Santa Fé Railroad[2] and the Denver and Rio Grande.[3] The woolen mills built about three years earlier at Denver had brought about considerable commercial industry. Trinidad became the center of the buying trade of the wool region of Colorado and Northern New Mexico. Colorado blankets became quite famous. The success of the woolen mills stimulated other manufacturing enterprises in Denver and throughout the state. These attracted settlers and both Denver and Pueblo were rapidly increasing in population.[4]

On the Feast of the Presentation, November 21, the Council met at the Orphanage, Cumminsville, Sister Teresa, the Assistant, being absent on account of illness. It was agreed on this day to make a conveyance of land to Mrs. Betz of Delhi township. For thirty-one and one-fourth acres belonging to her on which ground were house, barn, and other improvements, the community would offer in exchange forty-three acres of land with

1 Archives of Mount St. Joseph, Ohio.
2 Lewis, *Hist. of New Mexico,* Chicago, 1895.
3 Read, *op. cit.,* p. 523.
4 Pearsons, *op. cit.,* p. 55.



CHURCH OF SAN FELIPÉ DE NERI, ALBUQUERQUE, NEW MEXICO

Sisters' House made of terrones, to the left, (1881)

ARCHBISHOP LAMY'S HOUSE AT SANTA FÉ, NEW MEXICO

Bishop Machebeuf, Archbishop Lamy, Bishop Salpointe

no buildings. This transfer was necessary to gain the site desired for the Mother-House.

On November 27, the negotiations with Mrs. Betz regarding transfer of land were closed. The community seal was designed and used for this transaction: the Sacred Heart of Jesus surrounded by the title of incorporation of the community. The former seal was that of Mount St. Vincent, Cedar Grove.

In order to obtain the present Mother-House property, strips of land were purchased from John and Henry Bender, the Schumann Brothers, Mrs. Stephan and Mrs. Betz. All of these land owners had granted right of way through their property to John Bender and this the Sisters were unable to have cancelled. The right of way brought market wagons and other vehicles over the main avenue at the front of the house until years later, the community bought the Bender homestead and twenty acres of land, with the deeds of which the " right of way " became their privilege.[1]

The removal of Sister Anthony from the charge of the Good Samaritan Hospital in November of this year drew forth a strong protest from many citizens who could not realize that Sister Anthony's half century of service to the poor and afflicted of Cincinnati deserved a season of rest free from all anxious cares. One of the daily papers published the following: [2]

" It will be startling news to many to learn that Bishop Elder has deemed it advisable to remove Sister Anthony from the management of the Good Samaritan Hospital and give her place to Sister Gabriella at present of the Cumminsville Orphan Asylum. On Wednesday last the Bishop called at the Hospital and delivered his order in person. Those inclined to protest

1 Archives of Mount St. Joseph, Ohio.

2 The *Cincinnati Enquirer,* November, 1880.

against the unexpected change will more readily acquiesce when made aware of the fact that it has been made as much for Sister Anthony's benefit as for any other cause. Since her connection with the institution in 1860 it has been her daily custom to rise at 5 o'clock A.M. and to work incessantly through the day and into the night, until all others had gone to bed. Then only after a final tour to see whether everything was in good order would she retire to her own room. No, not to her room, because she had none but to any place in the crowded building where she could find sleeping quarters. Wherever it happened to be, she used it but for five hours, or not more than six and would then again resume a daily routine that years ago would have broken down a constitution of iron. The incessant toil could have but one effect, as it did, to wear upon her visibly, and to reduce the amount of vitality necessary to perform such constant and arduous labors. She leaves tomorrow for the Convent of St. Joseph, Dehli, taking with her the best wishes of countless friends. Sister Anthony was born in the County Limerick, Ireland, in 1815 and was brought to America while yet a child and placed in the Ursuline Convent at Charlestown, Mass., where she was educated. At the age of twenty she joined the Sisters of Charity in Emmitsburg, Maryland, and was almost immediately sent to Cincinnati. . . . Aided by wealthy citizens she built up the St. Peter's Orphan Asylum and remained in its charge many years. An asylum for boys was her next venture. She retained control of it until the well-known cholera year when she removed with the children to Cumminsville. She was in charge of St. John's Hospital on Third Street, near Plum, when the war (Civil) broke out, and in response to a call from Governor Tod for volunteer nurses, she led a band of Sisters of Charity to Nashville, and did giant's service in the Hospitals throughout the rebellion, her efforts gaining for her the title of the "Florence Nightingale" of America. After the war she returned to the St. John's Hospital, which by this time was inadequate to provide for the many patients.

Larger quarters were necessary, and mentioning her wants to the late Colonel R. M. Moore (mayor), that gentleman went to work and in a short time had secured $30,000, towards the charitable object. This sum, however, was insufficient for her purpose, but the indomitable woman persisted in her plans until two charitable Protestant gentlemen, Joseph C. Butler and Lewis Worthington, came to her assistance and bought what had been a Marine Hospital on Lock St. and donated it to her. Here she founded what is widely known as the Good Samaritan Hospital."

John F. Maguire, M.D., in a work entitled *Irish in America,* thus sketches her character and services:

" Sister Anthony's first important work was the organization of the Hospital of St. John, which became so famous and so popular under her management that the most distinguished physicians of Cincinnati sent their patients to her care. In the Hospital, Sister Anthony made herself perfect in the science of nursing the sick. When the war broke out, she, with twelve Sisters, took charge of the Field Hospital of the Armies of the Cumberland and the Tennessee and nursed the wounded and the sick in the South and South-west during its continuance. Such was the estimate formed of those and other Sisters of the same institution, that the General in command frequently wrote to Archbishop Purcell asking for more Sisters, they were so full of devotion to their duty. . . . Her influence was immense, even the surliest officers could not resist Sister Anthony. There was a contagion in her goodness. Protestants and Catholics alike revered her. At the mere mention of the name of Sister Anthony, the eye of the wounded soldier brightened and a pale flush stole over the wasted cheek, and when it was mentioned in the presence of strong men, it was received with a parting blessing and a vigorous cheer. She was styled the ministering angel of the Army of the Tennessee, and the Protestants hailed her as an angel of goodness. At a grand reunion

in November, 1866, of the Generals and officers of the army in whose hospitals Sisters Anthony had served, her name was greeted with enthusiasism — the applause of gallant and grateful men. 'Sister Anthony is of the highest type of the human angels of mercy, whose loudest praises are sung in the silent prayers of millions throughout the world. Although a Catholic, in her works of charity she knows no country, no religion, no color.'"

Sister Anthony visited Archbishop Purcell and Father Edward in Brown County shortly after her retirement to the Mother-House. Mother Regina and Sister Mary Agnes spent a day with them before the Christmas-tide.

On January 21, 1881, Very Reverend Edward Purcell died at St. Martin's, Brown County, Ohio. The *Catholic Telegraph* of January 27, says: "So reads the last page of a history of almost measureless sorrow; so ends the silent pain of a great heart, the numbing grief of a noble soul, from which tender, merciful death could alone deliver. So we think and feel as we look at this hour, toward the grave of the loved priest and true friend, the dear brother of Archbishop Purcell. Last Saturday, loving and breaking hearts, laid him to rest in the midst of the children of God. The aged mother who waited for the coming of a son, who in virtue and learning was an ornament of the Catholic priesthood of this country, drew him to her side in the land of death, less cold, less dark to him, in later years than the land of the living. And, today, the snow has slowly whitened the new-made grave, falling like a peaceful benediction upon the large-minded, great-hearted priest; and no whiter is that stainless snow-covering, than was the purity of the soul gone to receive a joyous compensa-

tion for a life-service, from a grateful justice-loving Master. Around him and the angelic daughters who are buried near him, the clouds of night are gathering as we write; around God's acre sown with a harvest that shall be golden in the light of the resurrection morn; but thanks to Him who doeth all things well, that very darkness has a voice of consolation. It speaks of an eternal day, to which the clouds of sorrow can never come. The night has come, its silence is added to the silence of death, our watching of the narrow home is ended. God be thy rest, true friend, devoted, faithful brother, humble, gentle, scholarly priest. In our thoughts, in our life that owes more than we dare to tell to both, the name and memory of the dead is ever linked with the love we bear the living brother. Like the disciple whom Jesus loved; like him as an apostle of religion; like him in the grand gentleness and child-like simplicity of his life; like him in the charity which the Bishop of Ephesus and the prophet of Patmos taught by word and example; like him in his length of years, crowned with the glory of a spotless old age; like him in tarrying till the Master comes; like him in the love with which he daily says 'Come, Lord Jesus'; like him in all that deserves and wins the reverence of men, is this brother of the dead, the patriarch of the American Church. For half a century, thousands of all creeds and races have paid him reverent honor, for half a century his name has been hallowed with blessings, by the children of the Faith in every quarter of this great land. But in this day of his deepest affliction, in the hour of martyrdom, when the heart bleeds under the blows of grief, when his apostolic soul is wrenched by the breaking of the last tie of kinship with the living; the countless voices that have told his praises in the past,

will give to him the deepest, truest sympathy. As best we can let us tell what he had lost in the death of his brother, let us briefly speak of a life that wore a divine beauty of which no misfortune can ever rob of it.

Very Reverend Edward Purcell, the youngest of a family of four children, was born in Mallow County, Cork, Ireland, in 1808. At the time of his death, he had passed the bounds which the Psalmist has fixed for human life — and he found, as the Psalmist did, that the years beyond the three score and ten were 'full of sorrow.' Spending the first years of his life in the beautiful valley of the Blackwater, as fair, as rich in coloring as a poet's dream, when we saw it a few months ago, this youth of promise had his soul flooded with that intense love for the beauties of nature which his graceful pen so often revealed. His brother in the early springtime of life, in obedience to the voice of God, bade adieu to home and country to seek a field to his zeal as a priest of God in the United States. Before he was fourteen years of age Edward followed his brother across the ocean. At Mt. St. Mary's, Emmitsburg, of which time-honored institution, the venerable Archbishop of Cincinnati was for some years President, Edward began to show the great intellectual gifts which God had bestowed upon him. Mount St. Mary's has given to the American Church some of its ablest churchmen. It enjoys the undisputed honor of educating many of the ripest and most finished scholars that have adorned the ecclesiastical history of our land. Among them, Edward Purcell, by his rare intellectual powers, by the marked classic culture of his mind, held a most enviable place. His prose writings had the music and sweetness of poetry. He was pre-eminently a man of letters. Dr. Brownson in the heat of controversy could

admire the combined grace and vigor of the writings of Edward Purcell as a true chivalrous knight could do homage to the valor of a foeman worthy of his steel. And the same strong, keen, critical mind could say of him as a poet that he had few equals. Scores of his songs which he gave to the world unsigned, unclaimed, are real literary treasures. His thoughts, clothed in language as beautiful as poet ever voiced, mirror the pure soul and the cultivated mind of the future priest. The finished, refined, polished sholar, ended his college life to enter upon the study and practice of law at Lancaster, Pennsylvania. Never did young barrister commence his profession with brighter, more certain prospects of the highest success. Among the most conspicuous of his gifts of which religion reaped signal benefit was his well-known eloquence. Those who had the pleasure of hearing him in the pulpit in the palmy days of his matured and vigorous manhood, still speak of his great fascinating convincing power as an orator.

The magnificence of his physical presence, the silvery, far-reaching tones of his voice, and the swelling rounded periods of his matchless rhetoric, gave him complete mastery over the minds and hearts of the audiences that crowded to hear the young brother of the Bishop of Cincinnati in old St. Peter's Cathedral. For some years Edward Purcell devoted himself to the secular vocation he had chosen. But while earthly fame and honors were within easy grasp, grace was calling him to a higher, nobler, more sacred walk of life. The Holy Spirit that had placed the mitre of a bishop upon the brow of his brother, whose deeds for fifty years have given a more than royal lustre to a royal crown, was pouring into the soul of the young and able lawyer a resistless love for the sanctuary of God. Before the

dignity of the priesthood, all earthly honor soon seemed as worthless as a wreath of decayed leaves. In the freshness of his manhood he resolved to give himself to God as the teacher of a Divine Law. Nearly fifty years ago he offered himself with all his rare endowments of soul and mind, to the service of the altar. A perfect model of generosity, scattering blessings as the sun gives light and heat, he gave himself to God with that absolute forgetfulness of self, which distinguished the end of his long life. He could not be a niggard toward God, whose heart and hand were ever open to his fellow men.

In 1840 he finished his preparation for the priesthood. On Passion Sunday of that year, the then young bishop of Cincinnati poured priestly unction upon the hands of his brother. From that hour, during forty years, until death parted them, the lives of these two faithful servants of God were united so closely that they seemed but one. The welfare of religion, the growth of God's Church in the wilderness of the West, was the one thought beating in every pulse of their hearts, directing and ruling every act of their daily lives. What need to tell, even if we could in fitting terms, the history of those forty years. What need to recount the trials, the hardships, the poverty, the sufferings, the Apostolic simplicity, the heroic self-denial, of these two extraordinary men, whom the strongest natural love, and the same office of the priesthood joined so closely, so beautifully, together. They sowed in tears that others, perhaps, forgetful of the debt owed to their heroism, might reap in joy. What need to tell of forty years of constant, unremitting toil, that had only one object, to do good to others. Have not the storm and the sorrow that clouded the sunset of the noble life of Father Edward

Purcell, and finally deepened into the night of death, been the witness of his complete, his unparalleled unselfishness? Is it not, today, a monument richer than all the storied marble that could mark his humble grave? In his labors to advance the interests of the Faith, and to promote the temporal interests of the thousands of emigrants pouring like an enriching stream over the fertile fields of the West, during the past forty years, millions of dollars passed through his hands. Had there been the least earthly dross in the gold of his pure self-sacrificing soul, he could have amassed a princely fortune. Others placed in his position, others so swift to censure, so ready to bend the knee at the shrine of success, so quick to denounce human error, and to trample upon the bruised, broken heart, might stop at the grave of the honored, high-minded priest, and ask themselves if his place in life had been theirs, would their hands have been as empty of worldly gain, as were the hands of Father Purcell when the financial whirlwind struck him down, this unswerving friend of struggling industry, this devoted lover of the poor? 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' This epitaph belongs to Edward Purcell — that benediction poured from the heart and lips of the Son of God belongs to him who spent his life enriching others, and gave nothing to himself. That honor, that merit, that glory was given to him, when earthly happiness passed away forever. After forty years of labor, his whole worldly wealth consisted of a few books and the scant furniture of a room, valued at one hundred and twenty dollars. Let the uncharitable tongue and the rancorous heart destroy, if they can, this evidence of wondrous god-like generosity and self-forgetfulness; having this defense of his noble life, the memory of

God's gifted, gentle priest, whose heart-strings broke under the pressure of his silent grief, we need no other. Few men have filled so large a space in the eyes of men and been so little known, or rather, we should say, so strangely misunderstood. His shrinking modesty hid from the eyes of the multitude the sterling worth of the man and the priest, upon which a few intimate friends set a just value, and therefore held it priceless. But God saw in all its shining radiant fulness the simple piety, the lofty devotion, the secret charities of the life, of which even intimate friends only caught in an unguarded moment the faintest glimpse, and of which they only had slightest knowledge. And God will repay most generously. For two years we can now say that Father Edward walked with death. Now and then, as weary days passed by, we knew from his own lips, that he felt the coldness of its shadow, he saw its form pressing more closely to his side. To him longing for the rest that could come only through the grave, death did not come as a messenger of sad tidings, as an unwelcomed, dreaded intruder. He came as an angel of brightness with healing for his heart-wounds in his wings. He came quickly stilling the great mind and generous soul of Father Edward with a speed that startled and numbed the hearts of his friends, but in that speed there was mercy to the dead.

Under the shadow of St. Martin's beautiful convent of the daughters of St. Angela, home of piety and learning, that he so tenderly loved, he met death with the strong courage and humble confidence in God's mercy, that are sweet as heavenly manna to the sorely-tried ever faithful priest when the light of eternity is breaking. Fortified with the sacraments of the Church, whose teachings he had copied in his life, surrounded by the

holy religious, any one of whom would have given her life to prolong his, supported by their prayers that never fail to reach the Sacred Heart, the venerable man upon whose priestly life there never was a stain, passed to eternal rest. We look out again toward the grave of him who sent us the last lines of loving friendship — he wrote with a hand already shaking with the tremor of death. The snow still falls without, and there is the stillness of the grave in the vacant room where he spent his last years. But out of the stillness comes the whisper of a voice that has thrilled the hearts of men for eighteen centuries. It lightens tonight the sacred grief of the aged surviving brother broken with years and infirmity, with its words of comfort, and as it floats upon the wintry air over the snow-covered grave it says of the noble priest committed to earth's keeping 'Blessed are the pure of heart for they shall see God.'"

From the Washington *Capitol*

We wish to give due prominence to the following touching obituary notice of the late Father Edward Purcell, which appeared in last week's Washington *Capitol,* signed by the editor, Donn Piatt, a well-known journalist, who enjoyed the intimate acquaintance of the holy priest, whose loss we are all mourning.

Father Edward, during the last few months of his long and laborsome life, whenever he could be enticed into a chat about journals and journalists, would generally mention Donn Piatt's name, in a very kind and characteristic manner. Mr. Piatt was connected with the *Catholic Telegraph* long before he courted secular fame in the columns of the *Capitol.* We are sure that

all who knew and loved Father Edward will thank Donn Piatt for the eloquent words which have, evidently, welled up from the depths of his warm and generous heart, and have found expression in the simple but vigorous style that has made him famous. The *Capitol,* as a widely circulated secular paper, will place the record of Father Edward in a fair light before the thousands of the Protestant public who would otherwise regard him only as an unsuccessful financier.

"In his death at the Ursuline Convent, St. Martin's, Ohio, Thursday night, 30th of January, 1881, there passed from earth a man who was great because he was good; and good because of his greatness; for it was no less his intellect than his heart which guided him aright in the ways of righteousness. He was an Apostle of the Saviour, who, to the simple faith of an ignorant tent-maker or fisherman, added the wisdom of a sage.

"I cannot say this in all soberness, for my heart is full of grief in my loss; but I do say it in all truth. He was my guide and teacher when young, and my faithful friend and adviser through life. If ever sick at heart, in doubt or trouble, I went to him for aid, comfort or consolation. I am but one of hundreds remembering him as the divine who gave to me the sacrament of marriage and baptised my child, but I cherish his memory as that of one whose confidence in me preserved, through all trials, temptations, sins and follies, my self-respect. I could not be wholly bad and have the love and confidence of such a man.

"This life, that had been as successful as it was pure and holy, went out clouded by misfortune. He forsook the world he had labored to benefit for the God he obeyed when asking for the shelter of the beautiful convent he had founded and cherished into prosperity; like Cardinal Wolsey, when broken in health and sick at heart from the storms of adversity, but, unlike the Cardinal, with no self-reproaches for having forgotten

his God in his service of humanity. . . . To a brilliant imagination was added a delicate, sensitive temperament and great faculty of expression, that told with wonderful effect upon my friend as poet or orator. At the last named he was singularly effective. His career at Cincinnati was at first made conspicuous as a preacher. With a handsome person he had an exceedingly expressive face and graceful gesticulation, and limited as the field is for the pulpit orator, he so influenced his hearers that soon the Church became crowded; the winning graces of the orator, his touching pathos and strong argumentative powers, passed his fame out beyond his congregation, so that as many Protestants came to hear him as Catholics.

"Suddenly, without any known cause, this came to an end. Father Edward appeared no more in the pulpit, or if he did it was to utter a brief, dry discourse, that appeared not only dull, but exasperating, coming from that source.

"When I expressed my wonder and ventured to expostulate, he laughed and said: 'The Bishop and I think these theological fire-works are not good. It tends to vanity in the speaker, and an unhealthy excitement in the hearers. I don't think I was doing any harm; but the Bishop is certain I was doing no good.[2] . . .

"And what did he do with the thousands, nay, millions, intrusted to his care? God knows. And it is well that God does know. His assets on earth, turned over to the assignee, were a cot bedstead, one old table and a few chairs. His assets in heaven will be the multitude of charities that clad the naked, fed the hungry, and sheltered the homeless. Not much, oh, learned brother of the Bar, in a court of bankruptcy; but treasures in sight of Him whose Communistic teachings would procure punishment in a State where it is a penitentiary offense for a tramp to beg for work."[1]

[1] *The Catholic Telegraph,* February 10, 1881, p. 4.

Further Remarks

The sudden death of the Rev. Edward Purcell (Father Edward) caused a general shock in the public mind. Even those who suffered most by his financial disaster, forget their anger when they remember the noble traits of heart and soul of him who now lies cold beneath the snow in St. Martin's grave yard. There never was a more feeling heart in a human breast, and that noble heart was unable to endure the thought of the great injury he had unconsciously done to those who trusted him. It killed him.

Edward Purcell was the most amiable of men. No one could be in his company ten minutes without feeling a glow about his heart; he was a worthy priest of the Most High; he was an unsurpassed Orator in the pulpit and in the market place, he was a poet of great sweetness and power; he was as modest as a woman and as humble as a Saint. With all his vast intellectual gifts, he appeared to be unconscious that God and Nature had endowed him above his fellows; he was a most genial companion; one fell in love with him as you would with a woman, for the delightful witchery of her ways and talk.

Mere worldly ambition he had none. Again and again, and yet again did he put aside the Mitre that was offered him, by the election of his fellow-priests, and the sanction of the Pope. In his case the *nolo episcopari* was sincere. All his desire on earth was faithfully to do his duty as a minister of his crucified Lord, and to take with him beyond the grave, the prayers of those whom he had helped on the way to eternal life.

He avoided all public display and really feared to be applauded of men. On one occasion, having preached a sermon in the Cathedral at the consecration of some Bishops, several of his hearers requested him to publish it. One of them was loud in his praises, saying it was a splendid discourse. Father Edward turned to him and said "that is just what the Devil whispered in my heart as I came down the pulpit stairs, but I beat him, for I burned the sermon the moment I got to my room. So, gentlemen, you see the sermon can't be printed."

More than fifty years ago the writer of this was his pupil in the old Athenaeum, now the Jesuit College in Cincinnati, and it seems but yesterday, so vivid is the remembrances of his kindness, his skill as a teacher, and above all the guileless art with which he, as it were, insinuated his own noble spirit into the bosoms of us unruly boys. Whatever other delinquency we might be charged with, the worst of us would have been ashamed ever to bring a shadow of displeasure to his brow. He never punished, he had no occasion to, and he derived no ficititious authority from his position, for he was not a priest but a young lawyer, full of life, of wit, and best of all, of human love. It was that that gave him his power, and made us his willing subjects. If he had staid at the Bar, there is no civil station he might not have reached. *Sed Deo aliter visum.*

He was called to another task, and for forty years he held up the hands of his episcopal Brother, obliterating himself that his Brother's work might be perfect. A great man has fallen, and to us, struggling, self-seeking, and self-asserting, he has left a noble lesson for remuneration founded on Christian Love, and Christian sense of duty. The hand that holds the pen trembles

as it writes, and the sorrow that I feel is but intensified by this inadequate expression.

His brother, eighty-one years old, the last of his line, is left to drift alone into that Eternity which to him will be a haven of happy rest. That day cannot come too soon for him. Like Jonathan and David these brothers were lovely in their lives, nor do we believe that in death they will be long divided.

And now as I know Father Edward would wish me to do, could he tell me of his desire, I conclude these lines with the prayer from the Missal in the Mass for the dead:

"*Agnus Dei qui tollis peccata mundi! da ei pacem et requiem aeternam.*"

P.McG., in *Georgetown* (*O*). *Sentinel.* January, 1881.

An Eastern dispatch announces the death in Cincinnati, Ohio, on Thursday last, of Very Rev. Edward Purcell, younger brother of the venerable Archbishop of Cincinnati. The cause of death is attributed to apoplexy, superinduced, we presume, by the great weight of tribulation which constantly weighed him down since the disastrous financial *fiasco* in which he and his venerable brother were submerged.

For many years "Father Edward" was chief editor of the Cincinnati *Catholic Telegraph,* and as a writer he was both lucid and logical. He was a genial, warm-hearted gentleman, entirely destitute of that cautious avarice which predominates in the character of successful bankers, and to his confiding disposition, and his faith in the honesty of his fellowmen, may be attributed a large proportion of the calamity which hastened his death. Another cause arose from the shrinkage in currency; greenbacks were deposited with him when they were worth less than fifty percent of their face value,

and then when they arose to par value they had to be refunded at a great financial loss. A very large amount of money was also lost through the failure of a bank where the trust funds were kept on deposit, and much worthless paper accumulated on his hands during his many years of financial management. But it is greatly to the credit of Father Purcell's memory that he did all for the best. No taint of dishonesty mars his clerical career, his only error being the lack of that peculiar foresight which is the chief factor in the business of banking. As a priest, he was *sans peur et sans reproche,* and amidst all the turmoil of financial problems he never once lost sight of the sacred vocation to which he was called. In this we see the heavenly fortitude which springs from our holy faith, which supports the soul through its greatest tribulations and wafts it from the thought of worldly troubles nearer to the throne of God. Peace to the soul of Father Edward Purcell! May He who called him to minister at His Altar in this world, reward him for his fidelity to the Faith which he so often preached, and place him among the many souls he saved through his faithful ministration of the Sacraments of the Church! . . .

— *San Francisco Monitor.*[1]

Written by Reverend Edward Purcell:

To the Reverend John B. Purcell

Whilst President of Mt. St. Mary's, Emmitsburg.

These presents greetings all who feel
An interest in St. Mary's weal,
Wish muckle joy to every chiel
On Christmas Day.
And may no sorrows ever steal
Across his way.

1 *The Catholic Telegraph,* February 10, 1881, p. 3.

For Christmas, lad, 's a Cantie time
When hearts tho' far awa' may chime,
And bards indite their modest rhyme
With wee bit skill,
To let folks know they're in their prime
And livin' still.

'Tis true the bonnie flow'rs are dead
And yellow leaves, aroun' are shed;
But never grieve that summer's fled
And winter given;
The snaws that crimp beneath our tread
Cam' doon frae heav'n.

Tho' rain and sleet in torrents fa',
Tho' sorrow's churlie blasts may bla',
'Gainst any single one we're twa',
Or if thegither,
Why, hand in hand, we'll face them a',
My honest brither.

And tho' subdued we wont repine
But cozie tak' a drap of wine,
While memory with her visions fine,
The teasing hussy,
So mad with thoughts of "auld lang syne"
Is unco busy.

'Tis now the fairy time of earth
When gather'd roun' the blazing hearth
Full many an awful tale has birth
Among old cronies;
Whilst mithers hush their callant's mirth
Wi' maccaronies!

Oh, may the time its blessings bring
And o'er each heart a halo fling
From that far land which eagle's wing
In vain has sought,
And make in all your hearts a spring
Of holy thought.

May peace proclaimed by angels, fall —
On all who meet in Mary's hall
And to each exile there recall
That soul of pleasure,
A mither's smile exceeding all
Earth's brightest treasure.

And may your College proudly stand
The Queen of Arts in a' the land
And eloquence triumphing stand
Upon your mountain,
And inspiration's holy band
Protect the fountain.

Right brawly may it flourish still
With muckle pride upon the hill,
'Till this auld earth shall cease to wheel
Upon its axis
Or Irishmen with right guid will
Pay down their taxes.

Accept the gift, with kind regard
Not for the verse but for the bard,
And if his fate's not overhard,
Commend his lays,
He'll thus receive his best reward,
A Brother's praise.

Pueblo soon to be named the queen city of the valley was attracting a multitude of people, some for health, but the greater number by far came for the advantages offered by the great steel works and the mammoth smelter. In such a locality there was crying need for a hospital. St. Vincent Hospital in Santa Fé was known through Colorado as well as New Mexico and urgent requests were made for a similar institution in the little town among the Rockies " with mountains to the right of it and mountains to the left of it; flanked

by the Greenhorn and Spanish peaks to the west, with the eternal crest of Pike's Peak's white antediluvian snows out to the north and, between, the limitless expanse of hill and plain." *The Rocky Mountain News* so described the location of the hospital urged upon the Sisters of Charity in the closing hours of 1880.

In February, 1881, the Reverend A. Gentile, S.J., added his petitions to those of the citizens of Pueblo, requesting the Mother Superior to open a hospital on the Mesa. A parish had been established in Pueblo during June, 1872, by the Reverend Charles M. Pinto, S.J., who went there from the Jesuit House of Studies in Woodstock, Maryland. Father Pinto, an Italian by birth, made his studies in his native land, but having entered the Society of Jesus, his superiors sent him to Spain in 1860, where he studied philosophy and later went to France for his first three years of theology. On reaching Pueblo, his first thought was the building of a church and, within six months he had the satisfaction of seeing one erected and dedicated to St. Ignatius Loyola. The number of Catholics was small, the average attendance on Sundays being not more than thirty. The first baptism is recorded on October 20, 1872. For a number of years, the pastor's life was one of hardship and privation. The Reverend Francis X. Gubitosi, S.J., who had spent fifteen years in Maryland, a professor of philosophy in the Georgetown University, part of the time, and a missionary in the southern counties of the state, succeeded Father Pinto in 1875. The Sisters of Loretto had opened a school for girls, and one for boys was opened in 1878, but smallpox and other causes combined to close the school that same year. Father Gentile's letter helped the cause for Pueblo at the next official meeting.

Several long-tried friends of the Sisters and of the Church in Cincinnati closed their earthly career during the course of 1881. Archbishop Henni of Milwaukee, a former vicar-general of Archbishop Purcell, died on September 7, 1881. Monsignor Roncetti and Doctor Ubaldi had brought the *pallium* for his Golden sacerdotal jubilee on June 23, 1879. Earlier in the year on March 23, 1881, the Reverend William M. Carey, pastor of St. Joseph Church, Dayton, Ohio, died at the St. Elizabeth Hospital in Cleveland, where he went to be near his friend Bishop Gilmour. His funeral took place from the St. John Cathedral. Bishop Gilmour's sermon over his brilliant friend was touching in the extreme. Father Carey was a schoolman of ability, a zealous pastor and a true friend to the Sisters of Charity. Mr. John Henry of the firm of Poland and Henry died on May 21. The diocese, the institutions, the Sisters, and the clergy lost a strong advocate and sincere well-wisher when Mr. Henry's eyes closed in death. From the Old Mountain College came word of Reverend Doctor John McCaffrey's death on September 26. He had been President there thirty years and would have celebrated his golden jubilee of ordination on October 13, 1881.

On July 2, while President Garfield was purchasing a ticket for Long Beach where he intended spending Independence Day with Mrs. Garfield, he was shot in the Union Station, Washington, D. C., by Charles Guiteau, a fanatic and disappointed office-seeker. The news speeding over the telegraph wires shocked not only the citizens of the United States but the people of Europe and others parts of the world. Prayers were offered without ceasing that God might spare the life of the Chief Executive but after almost three months

of untiring effort and skill on the part of nurses and physicians, the President succumbed to the evil results of the catastrophe, on September 19.

His Holiness Pope Leo XIII on hearing the sad news sent the following message.

"ROME, September 21, 1881.

HIS EXCELLENCY THE MINISTER FOR FOREIGN AFFAIRS,
Washington.

"The loss of the illustrious President Garfield has caused a deep sorrow to the Holy Father. His Holiness directs me to present his condolence to your Excellency and to the Government and his kind wishes for the prosperity of the Republic.

L. CARDINAL JACOBINI.

Thanks from Secretary Blaine were forwarded immediately.

"DEPARTMENT OF STATE,
WASHINGTON, September 22, 1881.

HIS EMINENCE CARDINAL JACOBINI
ROME.

The considerate and comprehensive expression of sympathy from His Holiness is very grateful to the bereaved family of the late President and in the name and on behalf of this Government, I return profound thanks.

BLAINE,
Secretary."

The Holy Father in a previous message had expressed his horror of the deed of Guiteau and his joy at the hopes of the President's recovery. The cable message was:

"ROME, August 15, 1881.

HON. JAMES G. BLAINE, Secretary of State,
Washington.

As the Holy Father learned with painful surprise and profound sorrow the horrid attempt of which the

President of the Republic was the victim, so now he is happy to felicitate His Excellency upon the news that his precious life is now out of danger and will ever pray that God may grant him speedy and complete recovery of his health and long spare him to benefit the United States.

The undersigned has the honor to join in these sentiments of sincere congratulations and wishes for complete recovery.

L. Cardinal Jacobini."

The President had already expressed his gratification that the Catholic Clergy with their flocks had shown so great interest in his condition. To the Holy Father's message he replied as follows, through his Secretary:

"Washington, August 22, 1881.

To His Eminence L. Cardinal Jacobini, Rome.

Please convey to His Holiness the sincere thanks with which this Government received the kind expression of his prayerful interest on behalf of the stricken President.

Since your message was sent, the President's condition has been changed, and we are now filled with anxiety, but not without hope. The President has been very deeply touched by this pious interest for his recovery shown by all the churches, and by none more widely or devoutly than by those of the Roman Catholic Communion.

James G. Blaine,
Secretary of State."

The sad September 19, 1881 recalled another day of gloom in Washington, April 15, 1865, when President Lincoln was shot in Ford's Theatre on Good Friday night, another martyr to his country's cause.

President Garfield's life was a lesson to the youths of America. A dutiful son, an exemplary husband, a

loving and conscientious father, a brave soldier, an able and upright statesman, he reached the Presidential chair by a chain of events which would reflect credit on any man, but much more on one who felt the heaviness of toil. His successor, Chester A. Arthur, was born in Vermont, in 1830, on October 5.

The bells of the Cathedral and other Catholic churches were solemnly tolled when the sad intelligence reached Cincinnati, through the solemn stillness of the night, telling that a mother had lost her son, a wife her husband, children their father and the nation her President.

On August 17, the Sisters who had been home from the West for retreat, left the Mother-House with Sisters Mary Charles, Carmelita and Mary Alacoque as recruits. Sisters Antonia and Stella escorted them to make a short visit to the western houses. On the 21st Sisters Mary Josephine and Agnes Cecilia started for our farthest mission Albuquerque. Mother Josephine and Sister Mary Agnes accompanied them, the former in capacity of Visitatrix, the latter as Treasurer to examine deeds of property and other affairs of business. The Albuquerque house was opened in September. It was built of *terrones* and is still standing, though it was not finished when the Sisters arrived, but they began housekeeping in the best way possible. Little Sister Gertrudes, Spanish, was in charge of domestic affairs. One day during the first week she appeared in the community-room on the second story and announced to Mother Josephine and the Sisters, "Dere is a man down stairs *trowing* de house out in de street." When they descended to investigate, they found the side wall of the dining-room with an opening about six feet in diameter. The workmen who had made the aperture

had gone, although it was not yet noon, evidently thinking " trowing de house into de street " work enough for one day. The Sisters succeeded in finding some boards, covers of their packing boxes, and with these constructed a temporary wall to prevent burros or something more dangerous from entering. Sister Mary Josephine, the superior of the school, had never lived outside of Cincinnati and besides her love of nature and appreciation of novelty, she had a rich vein of humor. New Town was indicated on railroad maps but the only evidence of such a place in contemplation even, was a rough board station to which a very small horse-car brought passengers from Old Town or carried thither seekers for health or some other good thing dreamed of in the East. Sister Mary Agnes was having her first glimpse of the West and like Sister Mary Josephine was enjoying the novelty and learning the full meaning of " goods for western trade." Many trips were made on that one street a mile long between the two towns in search of household goods shipped from Cincinnati. Great, too, was the merriment afforded the agents at the railroad stations by the want of knowledge of eastern Sisters regarding western transportation when the roads were only in their first year of existence. A constant wonder to these new settlers was the free use of the revolver as well as the number carried, — sometimes, as many as could be given a place in a waistband. One night the same two Sisters had made the trip to New Town to meet Sister Pauline who was expected on the late train from Santa Fé. The train arrived two hours later than schedule time and as it pulled up to the station both Sisters approached the platform at the rear of the passenger coach so that Sister Pauline might see them by the light from the train. At that instant, three flashes

from a revolver and three accompanying reports caused them to do as brakeman, telegraph-operator and others did, jump back into the darkness for safety. Some poor man had been sent into eternity but all was as silent as death and no information could be obtained regarding the tragedy. Sister Pauline had missed her train and the two Sisters returned to Old Town in a very nervous state, watching all the while in the car, a very black-looking man, the only other occupant. They withheld the story of their experience for a daylight recitation and Sister Blandina, one of the audience, thought she lost the chance of a lifetime by not being there to follow up the story of the shooting.

Terrones finally filled the gap in the side wall, the school was advertised for the first Monday in October and work began. Father Gasparri was tireless in obtaining for the Sisters' comfort whatever was possible and the "Fathers' garden," a wonder of productiveness, gave generously of its bounteous store. The bunches of grapes reminded the Sisters of those they saw pictured in their Bible History as a specimen of the luxuriance of the Promised Land, and of like dimensions were the other fruits.

On the opening day of school the registration list showed names famous in Spanish and Mexican history and no small number of Americans. The School of Our Lady of Angels began, but it would have been hard to foresee what would be the result. The most enthusiastic settler would never have pictured the splendid American city of Albuquerque with its institutions, schools, and University of today. The beginning of the mission was entered in the Diary of the Jesuits of San Felipe de Neri:[1] Agosto de 1881.

[1] Archives of the Jesuit Fathers in Albuquerque, New Mexico.

Albuquerque, Old Town, was the third town or "villa" established for Spaniards in New Mexico. Valdez with thirty or thirty-five Spanish families founded it in 1706. The Fathers of the Society of Jesus were established in New Mexico in 1867 by Fathers Vigilanti, Rafael Bianchi and Donato M. Gasparri. The Jesuits took up their residence at San Felipe de Neri in 1875. The church was very old and contained many interesting pieces of wood-carving and other relics. Father Machebeuf had built the porch at entrance to the church. Father Truchard had erected the pulpit and sounding board and Father Gasparri had caused the wooden floor to be laid. He now rests beneath the floor in the sacristy.

The birthday of New Mexico was July 12, 1598. San Gabriel was then selected as the capital of the territory and held this title until 1605 when "La Villa real de la Santa Fé de San Francisco" was made the seat of government.[1]

Property in Old Town was leased by the Sisters. The Otero family donated a tract of land with a proviso that a free scholarship in the Academy should be held by the family.

In a very short time, the lonely station in New Town had neighboring cabins, then houses of dignified appearance followed and it was evident that an American city was settling on the banks of the Rio Grande where Valdez had brought the thirty-five families, one hundred and seventy-five years before. The Sisters realized the touch of eastern activity on the western plains and judged that it would be advisable to secure land in the center of the developing district. Accordingly they sold the property in Old Town and secured a desirable

1 Read, *op. cit.*, p. 168.

location for an Academy in the part of the city rapidly being improved.

With the issue of the *Catholic Telegraph* dated November 17, 1881, the Reverend Doctor James F. Callaghan, editor and proprietor of the paper for twelve years, severed all connection with it. He stated in his valedictory that he had assumed the burden at the urgent request of the Archbishop and his Very Reverend brother, the latter candidly stating that he could not give the *Telegraph* the time and attention it needed and believed that Doctor Callaghan could impart to the journal freshness and vigor. The subscription list had suffered from the late Civil War, a large portion of its support having come from the south and south-west, so in assuming control of the paper the medicine of economy was needed to pay the debts of the paper. For more than ten years he performed all the literary work of the *Catholic Telegraph;* editorials, selections, proofs, preparation of the paper for the press — and liquidated its debts. The work was done at night, for he was one of the pastors of the Cathedral and Secretary to the Archbishop. After seven years there was a small net profit which passed to the use of the Seminary. The thousand dollars salary promised for services was never paid because neither Father Purcell nor the paper could pay it. He stated with the solemnity of an affidavit that from the Most Reverend Archbishop or his lamented brother he had received kindness, esteem, confidence without limit, but never from the day of his ordination *one dollar either in money* or *in value* for the support of the *Telegraph* or for any purpose whatever. He expressed his regret at breaking the last official tie uniting him to the home of his childhood, youth, and early manhood and also in giving up Catholic

journalism which he loved. He recalled likewise a pleasant remembrance of courtesies and an appreciation that the criticisms might have been multiplied with no injustice to him. He said his labors had not earned for him a penny-worth of bread nor had they won for him immortality. He cherished the hope that the semi-centennial on which the *Telegraph* was entering would prosper under Mr. Owen Smith and Mr. H. W. I. Garland.

In a private meeting of the Council at the Mother-House on February 4, 1882, it was determined by the members to make a strong plea for permission to erect a building for a Mother-House. A letter from Albuquerque was read stating that an industrial school was in the minds of officials and that the government would grant an appropriation for the purpose, if the Sisters would consider the proposition favorably. The date set for a meeting in which these affairs might be discussed was March 14, but the Right Reverend Superior could not be present on account of the Provincial Council, but he authorized the meeting and sent his views on the subjects under discussion. A matter of great moment was settled definitely. It regarded the western houses and their union with the Mother-House in Cincinnati. The Sisters in the West had expressed their views, on a previous occasion, and those views were strongly against any sort of separation from the central house. The Council now took action on this subject and pronounced any such movement on the part of a Sister or Sisters as an act of disloyalty to be met by expulsion from the community. This was done to free the minds of Sisters going to the distant missions of any fear that in time they might be separated from the Mother-House of their adoption. Immediately after the

Provincial Council, which closed on March 19, Bishop Elder met the Council of the Community at Mount St. Vincent, Cedar Grove, and confirmed all their decisions officially.

The Fourth Provincial Council of Cincinnati was opened on March 5, 1882 with Pontifical High Mass sung by the Coadjutor, Bishop Elder. Archbishop Purcell was unable to be present. Father Purcell, his brother, had died on January 21, 1882, and this recent grief added to the anxieties of the past two years had undermined his health. It was the first time in a half century that his voice had been unheard in the great Church assemblages of the east or west, and here, in his own Province, his absence was deeply mourned. Several of the prelates were his own priests and had received consecration at his hands. Bishop Borgess preached the opening sermon. Many decrees relating to Church discipline, Catholic education, Catholic and secret societies, ecclesiastical property, and Church music, were passed. These decrees were approvd by Pope Leo XIII on June 22, 1886.[1]

On Good Friday morning Cincinnati was startled by the fire alarm which smote the hearts of thousands on learning that the St. Xavier Church was a blackened ruin.

Fire was seen issuing from the roof at one o'clock, the tower acted as a flue to carry the flames and at about two o'clock, the cross surmounting the tower at a height of two hundred and twenty feet inclined gracefully, then sank into a furnace of fire within the church as moans of thousands of spectators rose to the reddened skies. St. Xavier's held a special place in the hearts

[1] *Concilium Cincinnatense Provinciale IV habitum* anno 1882. *Acta et Decreta Quartuor Conciliorum Provincialium Cincinnatesium* pp. 159–262.

and minds of all Cincinnatians, on account of its historic traditions. It was the site of the first Cathedral, seminary and college. On this spot the young Bishop Purcell in 1837 had met and vanquished in controversial battle Alexander Campbell. Three years later the college passed into the hands of the Jesuit Fathers and in 1845 Father Driscoll became pastor of St. Xavier's, the Cathedral being removed to Eighth and Plum Streets. It was not long before a new and grander edifice opened its doors to the stricken congregation and its beloved pastor, Father Driscoll.

Mr. John B. Peaslee, superintendent of public instruction in Cincinnati, inaugurated the celebration of memorial tree-planting by public school children in the spring of this year. His example was soon followed by other states, Canada and even European countries. A few years earlier he had started authors' birthday celebrations, which developed into planting in Eden Park what is called Authors' Grove.[1]

On Wednesday of Easter Week, April 12, Bishop Elder visited the Mother-House to extend Paschal greetings and blessings and to meet the Council. Letters of application for schools in Cheyenne, Denver, and Pueblo were read and discussed. The Council agreed to grant the requests for Denver and Pueblo and to decline Cheyenne. The plans drawn by the architect, A. C. Nash, for the new Mother-House were placed before the Bishop. He examined them very minutely and approved of them but deferred his permission to borrow money to begin the building.

The foundation of the Pennsylvania branch of Mother Seton's community was explained to him and his advice asked about allowing the Sisters from Cincinnati to

[1] Howe, *op. cit.*, p. 838.

remain longer with the young community. Since the establishment of St. John's Convent in Altoona in August, 1870, seven other schools had been given to the charge of the Sisters: two in Blairsville, one in Johnstown, one in Sharpsburgh, and three in Pittsburgh. Mother Aloysia, the superior, was negotiating for property on which to build a Mother-House. All of the Cincinnati Sisters had been withdrawn excepting the Mother and the Mistress of Novices. The Bishop's opinion concurred with that of the Council and the two Sisters were allowed to remain for an indefinite period, or until God's will should be made manifest regarding their successors.

On August 1 of this year, the St. Mary's Hospital was opened in Pueblo, by Sisters Maria Teresa, Louise, Theodosia, Mary Inez, Cephas, Ann Alexius, Francis Regis and Maurice. The community assumed all responsibility and, whilst looking for a desirable location, the Sisters began their work of nursing the sick in a small house which they rented temporarily.

The Reverend Daniel A. Haugh had succeeded Father Gubitosi and as pastor of St. Patrick's Church on the Mesa was able and willing to help the Sisters in their new undertaking. Fathers Daponte and Ferrari were his zealous assistants and gave generous aid even in their own time of trial: for the St. Ignatius Church built by Father Pinto was destroyed by fire in October, 1882. The loss was about $15,000 and no insurance.

Two weeks after the Pueblo band started for Colorado, Sisters Pelagia, Charles Regina, Marcelline, Flavia, Carlotta, Ann de Sales and Mary Aloysia left Cedar Grove to open the Sacred Heart School attached to the Jesuit Church in Denver. The Reverend F. Guida, S.J., received them with great honor and, on the

following Sunday, had them make a public profession of Faith in the Church, not to assure himself of their orthodoxy but to make a good impression on the people of his congregation and on the children of the school. Father Guida died only recently, at the College of the Sacred Heart in Denver. He was the oldest Jesuit in the world when called to receive the reward of his labors.[1]

If the Sisters of Charity had desired to migrate to Colorado at this time they would have found openings enough in which to establish the members of the community. (Bishop) Father Matz, who was doing missionary work in the regions about Georgetown, Colorado, wrote repeatedly, urging the needs of the country and the good which might be done by the Sisters, begging a favorable hearing through his boyhood associations with the Sisters at Mt. St. Mary of the West. Bishop Machebeuf wrote about the same time:

"To the Supr. Genl. of the Sisters of Charity,
Cedar Grove, near Cincinnati.

The bearer, Rev. F. Bender, a worthy priest of Denver and pastor of St. Elizabeth, West Denver, had been authorized by me to renew the application made in my name by the Sister Servant of Denver for another colony of your good Sisters. Besides Grand Junction, about which place I gave to the Sisters the most encouraging information, a new field is now opened to their zeal and charity. A few days ago the chief Surgeon of the Denver and R. G. railway had come in the name of the Genl Supt and manager and V. Prest of the Co. to offer the care and direction of the grd Hospital which they intend building immediately at Salida a r. road center, in a beautiful valley of the S. Arkansas.

[1] Archives of Mount St. Joseph, Ohio.
Jesuit Annals, Pueblo.

The patients of 3 or 4 Divisions will be brought there and a church is going to be built and a priest located there. I have already secured a good location for the church and schools.

The V. Prest. of the Co. has offered to let us build the hospital and keep it entirely under our control on a whole block offered by the town to that effect, or if we cannot undertake it, to give the charge and nursing of the patients to the Sisters. I do not expect that you take charge of Gd. Junction and Salida at the same time, but I offer you the *choice* of the two places — which have both fine prospects. Salida would be more important for the hospital, but the schools would be better in G. Junction. Fr. Bender will give you all other informations. —

Trusting that you accept as soon as practicable one of the two, I remain yours

✠ Jos. P. Machebeuf." [1]

Father Bender, a priest of Cincinnati, formerly builder of St. Edward's Church on Clark Street, called on superiors with the request of the Bishop of Denver, even urging the taking of both places, but as other foundations were being made in the Cincinnati Archdiocese, the hospitals and schools had to be declined.

The school attached to the St. Joseph parish in Springfield, Ohio, was opened in September by Sisters Rose Gonzaga, Pancratia, Mary Victor, Mary Pauline, and Mary Bertha. This new parish was taken from the St. Raphael district which covered a large portion of Springfield now increasing in population very rapidly on account of its great industries. The Leffel Water Wheel Manufactory,[2] the largest in the world and the

[1] Archives of Mount St. Joseph, Ohio, Letters.

[2] James Leffel, a great pioneer inventor and manufacturer, built his foundry in 1838. Later he invented the double turbine water-wheel, improved by his son-in-law John W. Bookwalter and now used in all parts of the world.

East Shops, possibly without a rival, were bringing many families to this locality. The Reverend William H. Sidley and his assistant had attended to both St. Raphael and St. Joseph until Reverend C. Berding was appointed pastor.

The chaplain's cottage on the Biggs Farm and one-half acre of ground surrounding it was sold to Mrs. Elizabeth Betz for nineteen hundred dollars cash. Mrs. Betz was unwilling to part with the land on the hill selected for the site of the Mother-House, unless she could have the cottage on Delhi Pike. Her tract of land being very desirable for community purposes and the rectory being close to the forty-three acres already transferred to her it was decided to yield to her request with the proviso that the Sisters would have an option if the Betz family concluded to sell the property, at a later period.

On account of the ill health of Mother Regina, Bishop Elder advised a visitation of the western missions, hoping a change of air might prove beneficial to her and the Sisters urged the appointment of Mother Josephine as her traveling companion. Together they had toiled, side by side, for the community good for upwards of thiry-five years and all felt that it would be their last trip together, as Mother Regina's days were numbered. They left the Mother-House on August 27, visited the Sisters in Denver, Pueblo, Trinidad, Santa Fé and Albuquerque and traveled to Chihuahua over the railroad only recently completed. They were delighted with the progress made in the schools and hospitals. St. Mary's Hospital in Pueblo had been finished at a cost of $40,000 and its record for cures and conversions was very gratifying. The Hospital in Santa Fé and the Orphanage there were doing splendid

work. For the latter, the Territory granted an appropriation. The industrial school in Albuquerque was still being urged and schools all along the line, and even in Mexico, were offered to the community. To the missionaries in the West the number of Sisters conducting schools in Ohio and elsewhere seemed enormous, almost extravagant, and they argued it would be to the greater glory of God and not detrimental to education in the States if some of those teachers were spared for Colorado and New Mexico. Father Gasparri said "He hoped Bishop Elder would not have to plead so hard to gain an entrance into Heaven as he had to beg to get the Sisters for Albuquerque."

The two Mothers returned to Ohio in November, reaching the Mother-House on the 29th. The hope that buoyed up the community as to Mother Regina's recovery was dispelled in a few weeks after her return. All the skill of the ablest physicians and the tender nursing of the Sisters at the Good Samaritan proved unavailing. She left the Hospital on January 16, 1883, stopping for a short farewell visit at Cedar Grove, on her way to the Mother-House. This Academy was her home and charge for a quarter of a century and she left there an impress that has never been effaced. Reserved and retiring, her influence was far-reaching. Noble in appearance, she was noble in every characteristic of heart and mind. She wished the Sisters to gain the highest excellence in their work whether as teachers or nurses and she spared nothing available to give them the advantages. The Academy was favorably located near Mount St. Mary of the West and the professors of that College and Seminary took Sisters and pupils under their fostering care and gave them classical and scientific courses far beyond the curriculum of those days in

houses of studies for women. Mother Regina was the inspiring genius of all this and aroused emulation among the Sisters grounded on the principle that the best preparation possible was a duty which they owed to the children in the schools awaiting their instruction. She would often say: "The day is not far distant when Sisters will be required to take public examinations and I shall be very glad of it." She impressed upon the Sisters, likewise, the obligation of being always with the children under their care, not merely bodily, but in heart and spirit, giving them their sympathetic attention and devotion and feeling an interest in everything that interested the child. Her counsels have remained with the Sisters and although she bade farewell to Cedar Grove on that wintry day in January, 1883, her presence is still felt and her blessing lingers in those halls of study.

When Bishop Elder came on February 2, for a meeting of the Council, she was unable to be present. Plans for an Academy in Albuquerque were laid before the members and certain alterations made. Permission was asked and granted for the Sisters in Denver, Sister Pelagia, superior, to borrow five thousand dollars to secure property desirable for a select school.

On February 21, Mother Regina was anointed. At the same time, at Cumminsville, Sister Maria Alphonsa McCabe, sister of Reverend James McCabe, S.J., President of St. Xavier College, one of the teachers of St. Patrick School, was taken suddenly ill, received the last Sacraments and died the following day.

Sister Gabriella received from Archbishop Purcell a written acknowledgment of $1266.00 which had been deposited with her for him. It was the last signature traced by his venerable hand.

CHAPTER XXII

SALE OF CEDAR GROVE PROPERTY AND BUILDING OF THE MOTHER-HOUSE — THE REVEREND HENRY JOSEPH RICHTER IS MADE BISHOP OF GRAND RAPIDS — DEATH OF MOTHER REGINA MATTINGLY AND HER FUNERAL OBSEQUIES — MOTHER JOSEPHINE HARVEY FILLS THE UNEXPIRED TERM — DEATH OF THE PATRIARCH OF THE WEST, MOST REVEREND JOHN BAPTIST PURCELL, D.D. — TRIENNIAL ELECTION

1883

THE selling or mortgaging of part of Cedar Grove property was the subject under deliberation for the Council at the meeting on April 16, 1883. The Bishop came on a very early train that he might offer the Holy Sacrifice of the Mass for Mother Regina, before attending to community business.

Excavation had been made for the foundation of the new building, materials were being brought and it was now necessary to secure funds for the superstructure. The majority of the Council thought it wiser to sell some land than to borrow money or obtain it on a mortgage. It has already been stated that Cincinnati was rapidly advancing to the summit of Price Hill and the fifty-six acres of land around Cedar Grove were choice possessions. Half of the tract would be ample for Academy purposes, especially as the boarding school would be in accordance with old traditions, situated at the Mother-House where the wide-spreading acres

THE RIGHT REVEREND HENRY JOSEPH RICHTER, D.D.
First Bishop of Grand Rapids

would admit of Mother-House, Novitiate and boarding school.

Opinions varied as to the best means of obtaining funds for the new building. It was finally decided to ask a valuation of the property on Price Hill and to be guided accordingly. The community was loath to part with any of Cedar Grove land, and would have wished to have the Mother-House continued there, but City improvements forbade that, and as Sister Anthony's foresight in 1869 had secured the property in Delhi Township, and the Novitiate was already established there, it was the part of wisdom to provide for the future administration of the community at a place admirably suited to it. After the meeting had adjourned, the Bishop and the Chaplain, Reverend Thomas S. Byrne, blessed the foundation of the new building and placed the cornerstone.[1]

The former chaplain of Mount St. Vincent, Cedar Grove, the Reverend Henry Joseph Richter, D.D., now Bishop-Elect of Grand Rapids, was consecrated on April 22, 1883, by Bishop Elder in the Church of St. Andrew, Grand Rapids, Michigan.

Early in the preceding July, Bishop Elder received the Papal Brief authorizing him to call a meeting of the suffragan Bishops of the Province of Cincinnati for the purpose of naming a Bishop for the new See of Grand Rapids. The meeting was held the second week in July, names were selected and forwarded to the Holy See.

Cincinnati was rejoicing at the passage of the Civil Service Reform Bill introduced into Congress by one of her eminent sons, the Honorable George H. Pendleton in 1880, and signed by President Arthur on January

1 Archives of Mount St. Joseph, Ohio.

10, 1883. Mr. Pendleton, who was regarded as "the personification of honor, who performed many generous deeds, had antagonists, but no enemies," held public offices in the State of Ohio and in the Federal government from 1856. President Cleveland sent him as United States Minister to Germany in 1885. He died in Brussels on November 24, 1889. He was one of the founders of the Art Museum. Mrs. Pendleton was the daughter of Francis Scott Key, author of the "Star Spangled Banner." [1]

On May 8, 1883, Bishop Elder sent the following letter authorizing the sale of part of Cedar Grove property.

"ST. PETER'S CATHEDRAL,
Cincinnati, Ohio.
237 West Eighth St.
May 8th, 1883.

To MOTHER REGINA MATTINGLY,
Superior of the Sisters of Charity
and to Sisters of the Council.

In view of the progress of city improvements, opening streets, building houses etc., towards and around your property, called Cedar Grove — on the Warsaw Pike, it is manifest that so large a tract as thirty acres inside of the city limits cannot be kept in one piece. And when divided, it will be of little use to your community.

Therefore I hereby approve of your determination to sell as much of it as you can now dispose of for a price judged reasonable by men who know the value of property and specifically I approve of your selling the thirty acres — not including the house and immediate grounds — for Eighteen hundred dollars per acre — or even less — not less however than fifteen

[1] Howe, *op. cit.*, p. 844.

hundred dollars per acre. The purchase money to be applied chiefly to the building of the new Mother-House of St. Joseph's.

Given as above

✠ William Henry Elder
Coadj. to Abp. Cincinnati."[1]

The tract embraced 56 acres.

At the next monthly meeting of the Council, on May 12, the Bishop proposed that two officers only should be elected in July; that the term of office be made four years instead of three, thereby avoiding the possibility of having all four officers inexperienced at the same time. This was not to be a final arrangement, merely a trial for one term during which the voice of the community regarding it could be learned. He urged as a precedent, that at Mother Seton's first election, the four officers were chosen on four different days and the terms did not expire in the same year. The Bishop remained over night with the chaplain and offered the Holy Sacrifice, the next morning, for the spiritual benefit of Mother Regina who was fast approaching her last hour.

On May 23, the Bishop paid another visit to Mother Regina and brought with him a petition from a priest for the Sisters to teach school in the Sandwich Islands. The inability to supply the many demands at home and the great distance, prevented a compliance with the request. A syndicate composed of Judge Oliver, George Meyers, and Herman Ferdinand Cook made an offer to the community for about one-half of the property at Cedar Grove. As the terms were considered very favorable both by the Sisters and by their legal advisers and business friends, it was decided by the

[1] Archives of Mount St. Joseph, Ohio.

Bishop and Council to accept the offer. Mother Regina, whose last hour was close at hand, had urged frequently that some one be appointed in her place, but neither the Bishop nor Sisters would accept her resignation. All realized that the tender Mother and strong guardian would soon be taken from the community which she loved so well and from those who revered her beyond words and felt that their strongest earthly prop would only too soon be removed and they wished to wait until God's Hand would make the appointment of a successor necessary. Although hopelessly hasty was the advance of the dread hour, business requirements anticipated it and forced the appointment of a Superior, two days before her death. The deed of conveyance of the Cedar Grove property to Messrs. Oliver, Meyers, and Cook was signed on June 2, 1883. The Council had urged that instead of making an appointment, each member would affix her name to the document or that the Mother Assistant would be delegated to sign the article of conveyance, but legal proceedings forced an appointment and Mother Josephine Harvey was chosen to fill the unexpired term, as the Mother Assistant, Sister Teresa Hyde, was in very feeble health.[1] On June 2, the conveyance of some 28 acres of Cedar Grove property at one thousand eight hundred dollars per acre to a syndicate whose trustees were George Meyers, Ferdinand Cook and M. J. Oliver was signed by Mother Josephine Harvey, President, and Sister Mary Agnes McCann, Secretary and Treasurer. The terms of the sale were two-thirds of the amount in cash, the balance to be secured by mortgage and a note payable in one year, or before that time, with interest at 6%; crops, shrubbery, deer park, shrine, etc., to be

[1] Archives of Mount St. Joseph, Ohio, Council Notes.

taken by the Sisters, also free use of the cottage until purchasers might need it.

On June 4, at eleven o'clock in the morning, Mother Regina Mattingly went to God leaving her community sorrow-stricken. She was indeed a Valiant Woman, strong in defense of the right, a tender Mother to all of her religious children. Possessed of wonderful executive abilities, she controlled the farthest missions by the influence of her love and the knowledge of her justice in deciding all questions. An eminent prelate said of her, "that she was the keenest reader of character he had ever met, that she never made a mistake. Sometimes, he thought she was mistaken in her estimate but that he always found he was in error in so thinking and that she was right."

The community cemetery at Cedar Grove after the city limits had encroached on the property was no longer used for a burial place and the graves of Mother Margaret, Sisters Sophia, and the other Sisters had been transferred to the Sisters' section in the diocesan St. Joseph Cemetery. It was decided now to select a place near the new Mother-House, in process of erection, for the community's God's Acre. The chaplain, Reverend Thomas S. Byrne, and the members of the Council selected a hill overlooking the Ohio and Father Byrne with sickle cleared away the tall grass from the summit and prepared the first grave at Mount St. Joseph for her who was first in the heart of her community.

The funeral took place on June 5. Pontifical High Mass was sung by the Right Reverend William Henry Elder with the Reverend Charles Driscoll, S.J., as assistant priest, the Reverend Doctor Schoenhoeft, deacon, the Reverend Doctor McDevitt, subdeacon, the Reverend Doctor Moeller, master of ceremonies. The

sermon was preached by the Reverend Thomas S. Byrne and the last absolution was given by the Bishop. The columns of the Commercial Gazette gave the public estimate of Mother Regina's character in an article entitled

DOUBLY SUPERIOR

Death of Mother Regina, Superior of the Sisters of Charity.

To the Editor of the *Commercial Gazette.*

Mother Regina Mattingly, the Superior of the Sisters of Charity of Cincinnati, Ohio, died at St. Joseph's, the Mother-House of the community, in Delhi Township, Hamilton County, on Monday, June 4, at eleven o'clock A.M., after a protracted and painful illness of nearly twelve months. At the beginning of last July symptoms of cancer began to manifest themselves. She was promptly operated upon, and having convalesced sufficiently to travel, was, by the advice of her attending surgeon, sent to visit the houses of the community in Colorado and New Mexico, in the hope that a change of air might restore her strength and prolong her useful life. She parted with the Sisters of her community in Cincinnati reluctantly, and with a conviction that her days on earth were few. After a time, words of cheer and encouragement came back to comfort those at home. Their spirits revived, and they began to hope against hope that one so dear to them and of whose strong hand they had so much need, would not be taken from them.

Their hopes were insidious. A naturally vigorous constitution, a cheerful disposition, and the bracing air of the West, enabled her for a time to struggle against the dread disease, and, apparently, to triumph over it;

but the triumph was only apparent. She came back home in the beginning of December and underwent a second operation, from which she never rallied sufficiently to be about. She was not one to indulge delusive hopes, she saw the end coming and prepared to meet it with the calmness and strength that were such conspicious elements of her character. She asked to be removed from the Good Samaritan Hospital to St. Joseph's Mother-House, there to spend her last days and prepare to meet her God whom she had served so long and so faithfully. For five long months she lay on a bed of agony, enduring a protracted martyrdom of incessant torture, but not a syllable of complaint or even impatience escaped her during these dreary weeks and months. She was even cheerful in the midst of her pain, and the fresh, youthful spirit, so characteristic of her in her days of buoyant health, made those about her for the moment forget her suffering. The secret of this fortitude, this peace of soul and joyousness of heart, was her strong luminous faith which had so transformed her nature that she well-nigh ceased to live a life of earth. Her thoughts, her aspirations, her conversations, even in her unconscious moments, were constantly on God and His dispensation of grace, thanking Him for the gift of faith, for her religious vocation, and for the blessings and privileges which came to her through these. Everything that loving hearts and tender hands could do for her was done. She was surrounded day and night by those whose hearts literally went out to her. And more than all, and prized beyond price by her, were the religous ministrations in which alone she found the realization of that peace which the world cannot give. She passed quietly away amid the tears and fervent prayers of her daughters in Christ, and

gave back her pure soul to God. She was laid to rest in the new grave-yard at St. Joseph's House which she loved so well — the first buried there — a virgin body in virgin earth.

Her ancestors came from Maryland, and were among the first settlers of Kentucky. She was born near Morganfield, Union County, Kentucky, on December 10, 1826. She received her early education at the Academy of the Sisters of Charity, Morganfield, near the place of her birth. Her nature was deeply religious, her judgment quick and decisive, and her conscience sensitive to every call of grace. At the age of seventeen she felt the conviction strong upon her that she was called to a religious life and her obedience was prompt and generous. She set out from her home in the summer of 1844 and made the long and wearisome journey across the mountains to Emmitsburg, Maryland, where she entered the Convent of the Sisters of Charity. Like the Old Testament saint, she went into a strange land and among a strange people. After a novitiate of two years she came to Cincinnati to begin her labors. She was one of a band sent to recruit the Sisters brought here in 1829 by Bishop Fenwick and afterwards re-enforced by our venerable Archbishop who has inaugurated and carried forward so many good and beneficent works. Her first field of labor was St. Peter's Orphanage on Third Street. She shortly began her work as a teacher, in which she was so successful, and taught consecutively at old St. Peter's Academy and at the select schools of Bank Street and Park Street. She was sent to St. Mary Academy, Dayton, Ohio, in 1857 and after a stay of two years was recalled and set over Mount St. Vincent Academy, Cedar Grove. Finally after having filled other offices of trust she was elected

Superior of the Community in 1865 and continued to hold the office for six years. She was again called to fill this responsible position in 1877 and was Superior when she died. Altogether she was a very remarkable woman, a woman as has often been said of her, who was born to govern and was born governor. Her clear judgment and calm temper, her insight into character, her rigid adherence to what was right and her intolerance of what was wrong, her strong will and gentle and loving heart, qualified her to be a guide, a comforter, and a sustainer of others. All her spiritual children instinctively recognized this. They hardly regarded her as holding authority over them by any other title than that of love. Their very name of address revealed their thoughts and hearts. She was universally addressed as *Mother,* a title at once expressing their tender filial love and *her* wise and gentle sway. As a Mother, they will hold her name in reverent and loving remembrance, as a Mother whom God gave them and who would not be such as she was had not God illuminated and inflamed her heart, beautified and ennobled her whole character with the gracious dispensations of His grace.

May her soul be with the Saints before the throne of God.

After giving the absolution Bishop Elder spoke feelingly of the departed, of the work she had done, and of the beautiful example she had left as a heritage to her spiritual daughters. He said that since his coming to the diocese the community of the Sisters of Charity had been one of his greatest consolations and he encouraged the Sisters to go on in their good work and to keep in mind and put in practice the lessons they had learned from their departed Mother. In no other way could

they so well or so adequately show their love for her or their gratitude for all she had done for them. Tears were in the good Bishop's voice from the beginning to the close of his remarks. The funeral cortege was simple and religious and more impressive than earthly pomp could make it. Postulants, novices, and Sisters to the number of one hundred and fifty, walked two and two, priests and bishop chanting the *Miserere* and finally the hearse, containing all that was mortal of Mother Regina, made a picture almost austere in its simplicity, yet solemn and imposing beyond what words can express. She was laid to rest on a hill looking down on the beautiful Ohio, in the new cemetery at St. Joseph's Mother-House."

The news of Mother Regina's death while not unexpected carried grief to many; for during her forty years of religious life she had taught hundreds of young ladies who now as religious or mothers of families held her name in highest honor and felt that to her training and example they owed, after God, all the merits of their lives. She had presided over the Bank Street and Park Street Academies, the St, Mary's Academy in Dayton and Mount St. Vincent, Cedar Grove. She was treasurer of the community from 1856 until 1859 and from 1862–1865, Mother Superior from 1865 till 1871 and from 1877 until her death. She took Sister Sophia's place as Assistant Mother from November, 1872 until July, 1874. The Mother-House which she had planned had reached only the second story when her funeral train passed it by on the way to her last resting-place; but her spirit remained and is still directing the actions of those trained in her school of greatness; for she could not be little in thought, word, or act and there was nothing too high or noble for her Sisters to perform,

according to her estimate of them. Such was her conviction and the Sisters did not hesitate to go forward towards the grasp of her ideal. Where others discerned little or no good she found much, and she had the capacity not only for discovering merit but for making others see the gifts of God long hidden in themselves. Believing themselves able to do, she had no trouble in leading them to a proper cultivation of their talents by which were performed many things most advantageous for religion and society. When Sisters were selected for the distant missions, she herself packed their trunks in order to be certain of their being supplied well with comfortable apparel.

To give them a pleasant surprise at the end of their journey and a little taste of home in the far-off land, she would place here and there through the clothing, delicious apples and pears from the home orchards, or, books of devotion, school helps, something to give the owners joy and make them cry out with love and gratitude " Mother did this! "

Mother Josephine, bravely bearing the loss of her lifelong friend, at the word of obedience, took up the duties assigned her.

On June 12, a meeting of the Council was held at the Sycamore St. residence, at which the Bishop presided. As previously suggested it was resolved that only two officers should be elected in July, to avoid the inconvenience of having all new members in Council at one time. The assistant and treasurer were to hold their offices one year longer. Names were suggested for the Mother and procuratrix. After considering other matters of minor importance, the Council adjourned to meet on the 19th of June. At this meeting held one day earlier, on the 18th, it was unanimously resolved to have

Mother Josephine remain in office as Mother Superior for one year and candidates were named for the offices of assistant and procuratrix. Sister Mary Agnes was retained as treasurer for the extra year. Permission was granted to purchase ten acres of land adjoining the Fayetteville Academy for Boys.

On July 4, 1883, with the firing of cannon and all the patriotic demonstrations suitable to the inauguration of Independence Day, word came to the Cincinnati Archdiocese and its thousands upon thousands of loving hearts that their great Patriarch, their beloved Ecclesiastical Shepherd for half a century, had passed from a life filled with merits, crowned with honors granted to few, and closed after one great trial, the chastening blow. During three years from the time of his coadjutor's arrival in Cincinnati, Archbishop Purcell had lived in retirement at Brown County where also his brother Father Edward Purcell and his Secretary the Reverend Doctor Callaghan remained with him. Father Purcell died in the early days of 1881 and from that time the Archbishop looked with longing to the final call which came on July 4, 1883. His Golden Jubilee as a Bishop would have occurred during the following October and plans for it had been begun in 1876, at his Sacerdotal Golden Jubilee. That Sacerdotal Golden Feast was the first celebration of the kind in the country and so, too, would have been his Episcopal celebration if he had lived three months longer. The shock of the money affair and all its attendant circumstances, his surprise and disappointment at the attitude of some indebted to him for much, even the very positions they were using against him, took from him his wonderful vitality by depriving him of the hope and enthusiasm which sustained his indefatigable zeal through so long

a life. Archbishop Purcell was a martyr as truly as if he had been cast into the arena. That he gained the double crown of confessor and martyr who will doubt that knew his life and its glorious results? The financial trouble brought upon him was unnecessary. Who will dare to penetrate the reason for hastening such a crisis? The court proceedings, the entanglements, the dishonesties, the panic, caused the loss of money.

Father Purcell's indebtedness was not one-fourth of the alleged amount and his assets were abundant to satisfy the creditors. Had time been given him, he could have controlled the alarm and then cancelled the debt. Panic reigned supreme, but who created the panic? Even after the first excitement, people who had demanded and received their money returned to deposit it again, holding in their hearts the old confidence in the Archbishop and his Reverend Brother. Extravagant stories have been told about the failure and truths have been withheld. That many people lost their faith with their money is false. Just at that time, a defection from the Church was discovered, but money matters had nothing to do with it. Spiritism was the cause. The *Catholic Directory* is quoted, too, as authority that the number of Catholics in the archdiocese was less after the year 1884 than before. The reduction in numbers arose from the fact that the Third Plenary Council of Baltimore had decreed that there should be a new organization of the dioceses with chancellors, consultors, and other officers to gather statistics and regulate affairs.[1] By obtaining from pastors the correct enrollment of their parishes it was found that fictitous numbers had been used in the Directory during preceding years. Archbishop Elder and his chancellor, the Rev-

[1] Baltimore, Third Pl. Counc., *op. cit.*, pp. 25 *et seq.*

erend Doctor Moeller (Archbishop), followed closely the direction of the Plenary Council and obtained from the rectors the number of families in each congregation. The records of the Sisters of Charity show that schools were opened as in former years and that the enrollment in those already established increased. The charitable institutions felt a strain for a short time but the burden of that was known only to the Sisters. Bishop Elder had been studying the question in all its phases with one purpose in mind to do justice as far as lay in his power. He was hoping, too, that he might be able to unlock Mount St. Mary of the West in answer to the pathetic pleading of the Archbishop: "Open my Seminary as soon as possible." He realized that when his venerable predecessor had announced "the closing of the Seminary for *one* year," as he supposed, that it was the bitterest drop in his cup of sorrow. The Seminary remained closed for three years longer.

The tolling of the Church bells on that Fourth of July morning announced that the Most Reverend John Baptist Purcell, priest of God for fifty-seven years and bishop for five decades, having lived four score years and three, had now appeared before his Maker with hands full of spiritual treasures and untarnished by the dross of earth. The churches he had built during half a century were draped in mourning, the Holy Sacrifice was offered on hundreds of Altars, hearts were bleeding, not so much that his course was run, but that at the end of a course so valiant, sorrow's weight should have been placed upon those shoulders which had cheerfully bent to receive any burden for the good of his flock. He wished to be placed beside his mother, in the convent burying-ground of the Ursuline Sisters at St. Martin's, Brown County, Ohio, and his wish was hon-

ored, but his obsequies were held in his own Cathedral planned and directed by himself, almost forty years before. The hierarchy of the United States showed its greatness and nobility in the honor paid to him as a distinguished prelate and a valued friend. The officials and citizens of Cincinnati, the ministers of all denominations, the faithful of the various parishes — all with bowed heads and sorrowing hearts gazed with love and gratitude on that dead face which in life, by its kindly smile, had strengthened and encouraged those of lowly homes or proud estate.

The Right Reverend Coadjutor had notified the Holy Father by cablegram of Archbishop Purcell's death and later sent the following letter:[1]

"Ad Eminentissimum ac Reverendissimum Cardinalem Simeoni Praefectum Sacrae Congr. de Propaganda Fide.

Eminentissime Princeps,

Per telegramma jam signicavi Eminentiae Vestrae Reverendissimae Reverendissimum Archiepiscopum Cincinnatensis Joannem Baptistam Purcell mortuum esse die 4 hujus mensis Julii, Sacramentis Ecclesiae rite munitum placide quievit in Domino a laboribus suis apostolicis, tot annos tam generose, et tanto fructu religioni sustentos.

Manet ut humiliter rogam Em. V. Revmam. proferat Sanctitati suae petitionem meam pro concessione Palii. Nescio qua formata petendum sit et totam rem committo Em. V. Rvmdo.

His ipsis diebus Europam proficiscitur Sacerdos hujus diocesi bene meritus, Reverendus Franciscus Roth. Petit domum parentum in Alsatia propter negotia quaedam animo statim redeundi. Quod si intra mensem Augusti Pallium tradi possit; libenter Romam

1 Cincinnati Archdiocesan Archives, Elder Letters.

petet et Pallium afferet initio mensis Septembris. Post paucos dies significabo Em. V. Rvmdo in quem locum processum litterae mitti debent, si judicaverit E. V. R. eum Romam avocare.

Revms. Doms. Chatard, Episcopus Vincenn., notum mihi fecit delegatum se fuisse a Rvmo. Archiepiscopo nuper defuncto, ut loco ejusdam Praesulis Romam abiret mense Novembris jussu Sanctitatis Suae Summi Pontificis. Adsumpsit suam delegationem expirasse morte delegantis, ideoque credit se non debere Romam petere. Videtur mihi rationem non valere. At quidquid sit de questione juris persuasum sum Rvm. Chatard multo pro me utiliora consilia afferre posse deliberationibus habendis. Quaestionibus praesertim circa societates erectas studium diligenter dedit jam a non parvo tempore. Regulas et spiritum ejusmodi societatum; necessitates operarum quae rationem vel pretextum probent eas multiplicandi et augendi; et pericula ex iis timenda melius noscit. Et in aliis omnibus quaestionibus cum studiosus sit in genera necnon ad usum sit sua studia transferre multum juvabit ad remedia perquirenda. Ideoque rogo Em. V. Rvm. ut teneat delegationem, te jubeo Rvm. Episcopum Vincensipol Romam adire.

Eminentia Vestra Reverendissima
humillimus in Christo, etc.
GULIELMUS HENRICUS ELDER,
Archiep. Electus Cincinnaten."

CINCINNATI
die 18 Julii
A. D. 1883.

The following day, July 19, he wrote to Bishop Fitzgerald of Little Rock: —

"I beg you to preach at the Month's Mind of the Archbishop, to be celebrated Wednesday, August 8. The notice is not long but I only got home late on Saturday. I was out again Sunday and only last night I was able to dispatch my letter to the Propaganda

asking for the Pallium. You are one of those most nearly connected with the Archbishop, and the Priests here will be very much gratified that you render this tribute to him and this favor to us.

You will allow us to bear the expenses of the journey.

I am asking Bishop Borgess to celebrate the Mass.

Yours faithfully in Christ
Wm. Henry Elder
Abp. Elect of Cincinnati."

To Bishop Borgess he wrote:

"Will you render the Archbishop the tribute of celebrating the Month's Mind? We propose holding it Wednesday, August 8. I have invited Bishop Fitzgerald to preach. . . .

Please think over matters that you judge ought to be considered by the Archbishops in Council in November. We can have a conference on them after the functions."

After the annual retreat the election of the two officers, the assistant and procuratrix took place at Mount St. Vincent Academy.

The Act of the Election reads:

"Convent of St. Vincent of Paul, Cedar Grove.
Feast of St. Symmachus (formerly St. Vincent's Day).
July 19, 1883.

We, the undersigned, certify that the following officers have been this day duly elected in the Society of the Sisters of Charity of Cincinnati; all formalities having been faithfully observed in the election.

For Assistant Mother, Sr. Victoria Fulwiler.
For Procuratrix, Sr. M. Francis Cassidy.

For Mother Superior and Sister Secretary — the previous officers are continued for one year longer, by direction of the Council, the Right Reverend Superior approving; in conformity with the direction that the

officers must not all be elected the same year. Which is found in the Constitutions, Chap. 3, Art. 1st.

In testimony to this election we hereunto set our hands and seals as above.

✠ William Henry Elder
Archbishop Elect of Cinti.
Henry Moeller, Sec'y.

Bishop Borgess sent a letter concerning the conference which did not satisfy Archbishop-Elect Elder. He replied on July 27, 1883.[1]

Rt. Rev. Dear Friend,

Your favor of the 25 inst. is read. Pardon me if I appear importunate. I think it is very important for the interest of our diocese that we hold a conference among ourselves some time before the Archbishops meet in Rome. And it will save us time and trouble if we take this occasion, rather than meet some other time. Whatever topics the Holy Father may propose for special consideration, the opportunity will furnish an occasion for presenting any matters that we may regard as of importance. According to Bishop Gilmour's account, they expect us to take the initiative in presenting information and propositions. Indeed it seems logical that we should first tell our needs not waiting for them to ask.

Whether those who represent shall find our opinions serviceable, seems to me a later consideration. Our place is to present them and to support them and then trust to their merits to be used or not. Certainly, if I should have to go to Rome, all your opinions will be of service to me. Even for opinions that I may not share, it will be of great service to know that others hold them and to know their reasons. I will say, however, I have written to the Cardinal recommending that he should not accept Bp. Chatard's resignation of the delegation made to him by the Archbishop.

[1] Letter Book III, p. 141 (Abp. Elder's).

Please, then, if it is possible, be with us on the 8th. If you cannot reach here in time for the function of the forenoon, at least assist at our deliberations afterwards.

Very respectfully
Your faithful servant in Christ
WILLIAM HENRY ELDER
Archbishop-Elect of Cincinnati."

Archbishop Elder intended to have the investiture of the Pallium on September 24, but it did not arrive in time for the Feast of Our Lady of Ransom. Early in December he sent the following letter acknowledging its reception and appointing December 13 as the day of his installation as Archbishop.

" Sanctitati Suae S. S. Pontifici Leoni PP. XIII, BEATISSIME PATER

Bonitati Sanctitatis Suae qua dignatus est Sacrum Pallium de Corpore S. Petri Apostoli desumptum concedere mihi gratum ac humilem liceat mihi significare.

Solemniter juxta prescriptionem Pontificalis Romam impositum erit humeris meis indignis die 13mo hujus mensis Decembris in Cathedrali Ecclesia Cincinnatensi ab Illmo. ac Revmo Dmno Gulielmo Georgio McCloskey, Episcopo Ludovicopolitano qui est senior inter Suffraganos hujus Provinciae Ecclesiasticae.

Quoniam plene conscius sum quam immerito talis honor ac tale officium adsignatur mihi tam incapaci, ideo magis absoluter me committo misericordiae Jesu et magis confidenter peto preces Sanctitatis Tuae ac paternam benedictionem Apostolicam Sanctitatis Sedis Cincinnatensis in Ohio, Stat. Unit.
Americ. Septentrion. die 3 Decembr. 1883
ad pedes me proveham
Servus humillimus in Christo
✠ GULIELMUS HENRICUS ELDER
Archbishop of Cincinnati."

The Pallium Pins presented to the Archbishop by the Sisters of Charity for this occasion were made in the factory of Mr. C. Hellebusch, jeweler. The pins, representing the nails that pierced the Sacred Hands and Feet of Jesus, were of gold in which were set, to form the head of each nail, precious jewels — a heart-shaped diamond, a topaz, and an amethyst. The gems were taken from the jewel casket of Sister Maria Teresa Otero de Chavez.

The Archbishop wrote his appreciation of the gift in a letter which follows:

"ST. PETER'S CATHEDRAL, CINCINNATI, O.
237 W. Eighth Street
Dec. 19, 1883.

Mother Josephine,
Superior of the Sisters of Charity,

DEAR MOTHER JOSEPHINE,

Being disappointed of my expectation to visit you up to the present, I must delay no longer my thanks to you and all your community for the very valuable decoration of the Sacred Pallium. It is so valuable that I feel a fear in conscience to accept it absolutely. I will leave it, however, where you have placed it, with so much faith and reverence for the Body of St. Peter — from which the Pallium was taken. When, some time, you may have a call to apply it to one of your works of charity, St. Peter will not be jealous of giving it back to our Lord.

With this new burden on my shoulders, I shall need your prayer still more than hitherto. And it makes your offering most precious — for it is an expression of your good will and an assurance of your prayers.

The Venerable Archbishop gave an example of wisdom, particularly in his cherishing so carefully the religious communities. Yours is the one that has grown most luxuriantly under his blessing. And, thank God!

your successful labors and your religious spirit have been in accordance with your numbers.

While you pray for me, I shall remember you in the Holy Sacrifice, that each Sister and each Novice may be filled with grace that every one may grow in those beautiful interior virtues of St. Vincent — self-sacrifice, simplicity, and mutual charity. For this the Archbishop's blessing and prayers will descend on you more abundantly from Heaven.

And in his name I give to all and each of you my affectionate blessing.

Your faithful servant in Christ,
✠ William Henry Elder
Archbishop of Cincinnati."

The Pallium Pins mentioned in the above letter passed to the Most Reverend Henry Moeller, D.D., at the Month's Mind of Archbishop Elder, in 1904, twenty-one years later. According to Archbishop Elder's wish his rochets and other things of value were sold to the clergy assembled for the solemn function. The Sisters having learned that their gift had been appraised for sale, bought the Pallium Pins for Archbishop Moeller.

Sister Victoria, the Mother Assistant, remained at Cedar Grove during the year 1883–1884, while the Mother-House was being finished. Work advanced rapidly during the autumn months and up to February when an unprecedented rise in the Ohio River submerged the country and cities along the banks. There had been no January thaw of the snows in the West Virginia Mountains and early in February freshets caused a flood such as the valley had never seen before. On February 14, the river stood at seventy-one feet and three-quarters of an inch. No trains could reach the city. One by one, the water cut them off, until the

Cincinnati, Hamilton, and Dayton, familiarly called the C. H. & D., proudly called itself the "Cincinnati High and Dry." Finally its road bed near the city was deeply covered, the gas-works were under water and Cincinnati was a city of great suffering for six days, when the waters began to subside and help came to the people.

Work at the Mother-House was somewhat delayed, but the foreman, Mr. John Nickoson, arranged to keep the laborers on the grounds, and sufficient material was at hand to keep them employed until transportation was again in progress.

In May, a Council meeting was held, the date of the dedication of the chapel was named, and plans were made for the election and annual retreats.

According to the decision of the Council and to the proviso contained in the Constitutions, the Sisters were now to elect a Chapter of Twenty and the members of this body, called electors, would cast their votes for the officers to govern the community. All the professed members sent their lists in sealed envelopes to be opened in presence of the Most Reverend Superior and the Council. Towards the last of June, the Archbishop and the Reverend Thomas S. Byrne, as his assistant, with the four officers, Mother Josephine Harvey, Sisters Victoria Fulwiler, Mary Agnes McCann, and Mary Francis Cassidy, opened the envelopes containing the lists and took down in writing the names selected, marking after each name the number of votes. As these lists were in the Sisters' handwriting and as some names were abbreviated, the reading of them was slow and careful work. Then, too, there was perfect freedom of choice and a great number of names was registered. The work of collecting and arranging was long and labori-

ous. It was very late in the evening when the last list was examined; the Bishop therefore suggested deferring the additions until the next day. Taking all the papers with him to his room he put them aside. Later, finding himself unusually wakeful, he employed the time before midnight in finding the total number of votes for each name. Then he wrote, as he supposed, a list of the highest *twenty* and burned the papers. When he counted the list a second time, he found he had only *nineteen* names but saw that he had omitted *two* names having the highest number of votes, but he could not remember which of the nineteen had the lowest number and was not entitled to a place in the Chapter.

The two names omitted were Sisters Assisium and Mary Paul. The latter was Superior at the Orphan Asylum and well known to the Bishop, so, probably by inspiration, he added her name to the list to complete the twenty and a circular letter was sent forth announcing the members of the chapter. Later, when the Council was informed of the mistake, the suggestion was made that both names should have been added, making the number twenty-one, that an odd number would prevent the possibility of a tie and, henceforward, the number was twenty-one. Forty-one voted at the last election, the number increasing at the rate of five to each one hundred professed.

CHAPTER XXIII

DAY SCHOOL OPENED AT MOUNT ST. VINCENT, CEDAR GROVE — CHAPEL AT THE MOTHER-HOUSE DEDICATED — NEW SCHOOLS IN NEW MEXICO AND OHIO — INFANT ASYLUM ENLARGED — THIRD PLENARY COUNCIL OF BALTIMORE — GOLDEN JUBILEE CELEBRATIONS OF MOTHER JOSEPHINE HARVEY AND SISTER ANTHONY O'CONNELL

1884–1885

FROM 1857 — when the community exchanged the "Stone House" on Mt. Harrison and the Park Street property for the historic "Cedars"[1] formerly owned by Judge Aldersen, brother-in-law of Mary Howitt, the English writer, author of one hundred and ten stories, it had been the Mother-House bearing the name of Mount St. Vincent, Cedar Grove. In 1869 the Biggs Farm was purchased and the novices were transferred to the temporary novitiate there. For a few years it was not possible to have all the officers at the central house, but with the finishing of the new building it was decided to have each officer preside over her own department. Mount St. Vincent, Cedar Grove, became, then, a mission, and Sister Mary Agnes was appointed its first Sister-Servant. The Boarding School was large and the increasing population of Price Hill made the demand for a day academy almost imperative. The Reverend Doctor Schoenhoeft and Father Menge, pastors of St. Lawrence and Holy Family parishes,

[1] Harlan Place. Deed dated March 10, 1857. First Fractional Range of the Miami Purchase.

SIXTH ANNUAL REUNION OF ALUMNAE
At Mount St. Vincent, 1905

were consulted and approved of the project for older girls, but preferred to have the children attend the parochial school, until their First Holy Communion. They did not, however, place any injunction against accepting younger pupils when parents insisted on private school education. All of the schools had a splendid opening in September and everything worked harmoniously. Price Hill was still attracting people from the crowded parts of the city and many families from the Holy Trinity parish followed Doctor Schoenhoeft to St. Lawrence. The Cincinnati Street Railway made a contract to extend its line from the top of the Inclined Plane at the brow of the hill to the Locust Avenue entrance to Mount St. Vincent Academy. The disappearance of the " Barney McCabe Bus " and the Warsaw Pike toll gate marked an era in the history of the hill. With the grading of the " old plank road " for the laying of the street car rails came a period of unparalleled activity. There was a hum of business and an eagerness of purpose that startled the residents of that suburb, accustomed to traveling leisurely, for half a century, the zigzag course over the steep and winding road to the crest of the hill. All was changed, now, and no one could doubt that a real city was approaching. Some of the pioneer residents had died only recently, several having reached a patriarchal age. In one of Archbishop Purcell's letters of that time, we find: " I must say a few words tomorrow at the funeral of good old Mr. D. Cahill, 103 years begun since February last." Another pioneer was Professor Vaughan, the distinguished scientist, a member of the old Miami University, who died at the Good Samaritan Hospital on April 6, 1879.[1]

The Considine brothers and sisters, donors of the site

[1] Juettner, *op. cit.*, p. 302.

of Mount St. Mary of the West, friends and benefactors of the early bishops and clergy, had within the last few years gone to their eternal reward. The hill had proved, even then, the reputation it now enjoys for health-sustaining properties and is justly styled the Colorado of Ohio.

The St. Joseph Mother-House and Chapel of the Immaculate Conception being finished in May, arrangements were made for the dedication services to take place on the Feast of the Sacred Heart. Archbishop Elder was celebrant of the Mass and addressed the Sisters congratulating them on the completion of their beautiful home devoted to the honor and glory of God. The Chaplain Reverend Father Byrne, and the Chancellor, Doctor Moeller, were Masters of Ceremonies. Many of the clergy from the city and surrounding places honored the occasion by their presence. The furnishings of the chapel were of exquisite taste. The altar was temporary, the marble altar donated by Mr. R. R. Springer and being built by the Schroeder Brothers, was not finished for the dedication. Three lamps, of Roman design, were suspended from the ceiling. The sanctuary railing was hand carved, the work of Sisters Assisium, Kostka, Constance, Francesca, and Mary Agnes.

The Mother-House was built of blue limestone quarried on the Sisters' property, with trimmings of sandstone. The center building and one wing were ready for occupancy and were furnished during the summer months. In September the novices were installed in their department with Sister Victoria as Mistress and Sister Assisium as Directress of Studies. All the members of the Council were at the Mother-House to take charge of their respective departments. This was the

first time it seemed convenient to spare them from mission duty. Heretofore the proviso in the Constitutions to make use of the councillors outside of the Mother-House had been followed; but the direction and administration of the society in its increased numbers and widespread establishments demanded the supervision of each department by its proper official. Mother Josephine had been re-elected Mother on July 19, and Sister Hyacinth Sullivan succeeded to the office of Secretary and Treasurer.

Father Fayet of San Miguel, New Mexico, sent out pleading letters for Sisters to open a school in his little town on the Pecos River. The village bore the name of Ribera, likewise. Sister Renetta was given charge of the mission and for many years was principal and teacher, doctor, nurse, and undertaker, as well as sexton. During epidemics of small-pox she visited the adobe dwellings, vaccinating the well and nursing the sick. The Sisters' house and school bore some resemblance to a modern building, but from a passing train, no one would dream that a village lay on the banks of the Pecos River. The church, inside, was adorned with great taste, as Father Fayet had brought statuary, vestments and sacred vessels from sunny France, and the Sisters took great delight in making that little adobe church resemble one of their chapels at home in Ohio. Although the Pecos River was an arroya or dry ditch, during a great part of the year, during the rainy season it was a turbulent stream surrounding the little hamlet and was crossed neither by bridge nor ford, but the Sisters have always spoken of the place as like to Nazareth and full of happy recollections. One young Sister died there and was buried beneath the altar, Sister Donata Apodaca.

The school attached to the Holy Trinity Church in Middletown, Ohio, was re-opened this year by Sisters Francesca, Ermina, and Adolphia, and the St. Mary School in Hamilton, Ohio, by Sisters Octavia, Rufina Renetta, and Redempta.

At the same time, in September, a day Academy was begun in connection with the boarding school at Mount St. Vincent, Cedar Grove.

Plans for a new building to accommodate the children at St. Joseph Infant Asylum were laid before the Council and approved previous to the Archbishop's departure for the Third Council of Baltimore. The first official act of Pope Leo XIII in 1884, was to convoke a Council at Baltimore by the Bull *Rei Catholicae incrementum.* The Council held its sessions in the Cathedral of Baltimore from November 9, until December 7, a period of four weeks. The *schema* of the Council had been prepared in the previous year by a conference of the American Bishops held in Rome. On account of ill health, Cardinal McCloskey was unable to go to Baltimore and the Most Reverend James Gibbons, Archbishop of Baltimore, was appointed delegate by the Holy Father, who likewise anticipated the Fathers of the Council by a cablegram,

" The Holy Father sends his blessing to the Fathers of the Plenary Council which begins today. Louis Cardinal Jacobini."

Archbishop Gibbons replied " Eighty-three prelates assembled in Council return thanks to your Holiness and assure you of their dutifulness and devotion." To the absent first American Cardinal, His Eminence John McCloskey, they sent a telegraphic message. " The prelates of the Third Plenary Council by unanimous vote, salute your Eminence, and tender to you the expression of their most profound respect and sincere

attachment." The Cardinal's secretary replied for him: "Though absent in body he is present in spirit and ceases not to implore the benediction of Heaven on their labors."

The Archbishop of St. Louis, the Most Reverend Peter Richard Kenrick, celebrated the opening Pontifical High Mass, and the Archbishop of Philadelphia, the Most Reverend Patrick J. Ryan, preached the opening sermon, "The Church and her Councils." The principal object of the meeting was the gradual introduction of canon law into the country, the establishment of ecclesiastical courts consisting of from two to six clergymen, according to the size of the diocese, who should act as consultors, the appointing of irremovable rectors, the selection of a single Catholic paper in each province for special support, a universal Catechism, a longer term for education of priests and the Catholic University. The Pastoral Letter published by the prelates was the subject of much comment and received great commendation.

Eighteen years had elapsed since the Second Plenary Council of Baltimore, during which time, the number of bishops had almost doubled.

The Reverends John C. Albrinck and Thomas S. Byrne were theologians to Archbishop Elder in this Council, and Reverend Henry Moeller was his notary. The Archbishop had visited Rome in the preceding November, one of the twelve Archbishops summoned thither by Pope Leo XIII to receive from himself and the Congregation of the Propaganda instructions concerning the matters to be discussed. After his return he placed before the bishops of the province for examination and discussion the weighty questions to be decided in the Council.

In the beginning of 1885 the property in Albuquerque, Old Town, was purchased from Father Gasparri. Mr. Chavez, who was a joint owner, asked either three hundred dollars for his share or three acres of land. The community chose to give the latter and deeds were made out to that effect. In the following June, school was opened in New Town in an adobe building of two rooms; at the present time used for kitchen and dining-room of St. Vincent Academy. In September of this year, Sisters Isidore, Agnes Cecilia, Berchmans, Mary Thomas, Moira and Gertrudes, with Sister Blandina in charge took possession of the Academy and opened a full academic course with music and art, as well as the modern languages.

At the opening of the new year, 1885, the Archbishop had granted permission for the building of the east wing of the Mother-House with the understanding that the boarding-school would be transferred to it from Cedar Grove. As soon as the weather permitted in the spring, excavations were made, materials were obtained, and by the opening of summer the stone foundation had been laid.

The Golden Jubilee celebration of Mother Josephine Harvey occurred on April 20, 1885. She was born in Brooklyn, New York, in 1819 on April 20, so this feast was likewise celebrating her birthday anniversary. She received her early education in her native city and at the Academy in Frederick, Maryland, over which Sister Margaret Cecilia George presided. She left her home in Brooklyn on her sixteenth birthday, April 20, 1835, and entered the novitiate of Mother Seton's Daughters at St. Joseph's Valley, Emmitsburg, Maryland. She was missioned to Pittsburgh, Pennsylvania, in 1837, and remained there teaching in the St. Paul

School until the Superiors at Emmitsburg recalled the Sisters in 1843, Bishop O'Connor having brought the Sisters of Mercy from Ireland to his diocese. Superiors knew that both orders pursued the same line of work, and as several places were waiting for Sisters, they relieved the pressure of work elewhere by sending the colony from Pittsburgh. Mother Josephine, then called Sister Eleazer, with several others sailed down the Ohio River to Cincinnati where recruits were needed for the schools and orphanages. She taught at St. Peter's Academy on Third Street until the building was given up to hospital purposes, when she took charge of the new St. Peter's on George Street, recently erected through the exertions of the Reverend James F. Wood. She was one of the band of Sisters, who opposed the annihilation of Mother Seton's work. Not knowing that Archbishop Purcell would support the Sisters in their loyalty to their Foundress and never dreaming that their protests would bring about a continuance of the American Sisters of Charity according to the original plan, she had resolved to enter the Sisters of Mercy at Pittsburgh where Mother Isidore, a very dear friend, was stationed. Archbishop Purcell's encouragement and protection rendered this step unnecessary and gave her the added pleasure of having her former teacher, Mother Margaret, as her superior.

After a short stay at the Park Street Academy, she was given charge of the Academy on Bank Street, recently vacated by the Ursuline Sisters, and in this place she and the Sisters with her suffered very much during a severe winter, from cold and from scanty provisions. Father Purcell, who was confessor at the Academy, soon realized the struggles of the Sisters and through his representations the school was closed. Later the

Sisters of the Good Shepherd opened a Magdalen Asylum there. Mother Josephine was elected to the office of Mother Assistant in 1856 and succeeded Mother Margaret as superior of the community in 1859. This post she filled for six years and was then appointed to the responsible duty of Mistress of Novices. At the end of six years, at the termination of Mother Regina's incumbency, she was called again to take up for another six years the duties of Mother. In 1883, at the death of Mother Regina, she was appointed to fill the unexpired term and was re-elected in 1884. Her Golden Jubilee celebration was in every way worthy of the occasion. From all the mission houses, beautiful addresses and rich gifts were sent, the latter being, in nearly all cases, articles to be used in the service of the altar. Among the many offerings were a solid gold chalice and ciborium, a handsome ostensorium, richly embroidered vestments, finest altar linens and real laces, candelabra, statues, golden censer, a golden tabernacle key, and a crown of gold set in rhinestones and amethysts for a life-size statue of Mary Immaculate. The diadem was used by Archbishop Elder to crown the Jubilarian whom he would not permit to kneel for the ceremony.

The April day was full of spring life and beauty and all hearts responded to the inspiring strains of the Pontifical Mass celebrated by the Most Reverend Archbishop. His assistants were Fathers Cusack, Byrne, Hecht, Schoenhoeft, and Wimsey, with Doctor Moeller as master of ceremonies. The Greensburg community was represented by Mother Aloysia Lowe, Sisters Adelaide, Mary Josephine and Mary Francis. Like the Magi of old, they came bearing rich offerings, as well as loving thoughts, expressed in choice words on

an illuminated parchment. The day was one long to be remembered by young and old, by members of the community and friends of the outer world. There were regrets, too, on that day, — peaceful, holy regrets. Archbishop Purcell was gone and Mother Regina was not there to be the guiding spirit of the festivity in honor of her soul's friend. Aside from the long period of community toil together, ties of a very close friendship had bound these two Mothers, such no doubt as made one of the hearts of Saints Gregory and Basil. Their union of soul was an inspiration to their spiritual daughters, a union used by both for the good of the community alone. That good was an object possessed in common by both and, we might say, to the same unlimited degree. Scarcely had the notes of Mother Josephine's golden anniversary passed into realms beyond, when the triumphant march of another feast was heard with gladdening hearts; for Sister Anthony O'Connell's day of days, June 25, 1885, was at hand. She was celebrating not only her fifty years as a Sister of Charity, but almost fifty years in Cincinnati.

Archbishop Elder and the clergy came with their rich spiritual gifts, as they had done a few weeks earlier for Mother Josephine. The community presented itself with royal gifts and sisterly expressions of love and esteem. The Cincinnati newspapers grew reminiscent of early days when the Queen City was circumscribed by the river to the south, by Eastern Row (now Broadway) to the east, by Northern Row (now Liberty Street) to the north, and by Western Row (now Central Avenue) to the west. All of these could give long chapters of Sister Anthony's life, but the one to hold its name the longest, Western Row, held also the longest series of her activities, for near by was the St. Peter Orphanage

until 1853 and the St. John's Hospital until 1865. From the former it was a daily occurrence to see Sister Anthony, at a very early hour, going forth to the market places to plead for "just a little chicken for a sick child or a few eggs." Was her request ever refused? Only one example is recorded and then the surly vendor of meat did so at his peril, for the indignation of the surrounding salesmen was vented quickly and systematically: systematically, by forming a union to see that every man in the market place should give a certain amount of his goods, each week, for the children under Sister Anthony's care.

From the old St. John's, situated on Third Street between Western Row and Plum Street, she looked down upon the Ohio busier then than it is now with boats passing between Pittsburgh and the Gulf of Mexico and carrying products of the old slave states. During the Civil War she had gone up and down those waters for the comfort of the boys in blue and the boys in grey, and had returned not seldom with boat loads of the wounded to give them care and healing in the wards of her own old St. John's. There was no spot of business Cincinnati unknown to her, for it was in that quarter she sought aid for the needy and afflicted. The history of the rise and development of the city and the biographies of prominent citizens could be obtained from Sister Anthony as from original sources, for according to the ancients, "No one is qualified to write history unless he has either personally seen the things he narrates or has obtained them directly from trustworthy eye-witnesses." That Sister Anthony used all her natural and spiritual gifts for the good of the responsible charge placed in her hands during those fifty years, no testimony is needed now; for like unwritten

law there is also unwritten history which nothing can displace. It is not hard to picture her, on that early morning of which we have often heard, in the office of Mr. James Walsh who had just given the order to his porter " to fill Sister Anthony's jug." Mr. Walsh was a distiller and Sister Anthony's jug was a barrel, jug-shaped. When the frequent trips of the porter to the front door of the ware-house attracted Mr. Walsh's attention, he sought an explanation by going to see what the porter was doing and found it on beholding a wagon containing the barrel in question. Returning to Sister with a smile as bright as her own, he said, " Sister, as long as I live I shall keep your jug filled." He kept his promise which has been made good also by his heirs who in this way and others have continued benefactors to the poor sick of the Good Samaritan Hospital. If by her wit she could gain what she desired, by her quiet spirituality she could free herself from obstrusive questioning.

After her long years of toil, with energies weakened by age as well as by work, Superiors deemed it advisable to free her from her onerous duties and grant her rest and leisure. This was objected to by some of her friends, among them a reporter, who called to discover Sister Anthony's feelings in the matter. She listened to his remarks about her removal and to his question, " How should the action be regarded? " replied, " Just kneel down in that corner and say the Lord's prayer, then write whatever you may be inspired to say." In a few moments he saw her passing beyond the portals of the Good Samaritan Hospital, carrying a very small hand bag, which contained all the treasures of this veteran religious: — a copy of her vows, a very few letters, one or two books of devotion, and nothing more.

Her Golden Jubilee gifts did not now make her individually any richer, but were distributed to the three houses where she spent her last years, the Mother-House, the Good Samaritan Hospital and St. Joseph Infant Asylum. In giving these little incidents of Sister Anthony's life the writer has been encouraged by the words of Madame Swetchine, on the death of her friend, the Princess Alexis Gallitzin. She wrote:

"If I might make a suggestion, I would entreat you to commit to paper a few dates, a few words, some slight sketch, for the sake of preserving the memory of that holy woman. I know well that she needs it not, and that all which concerns her now is, that her name be inscribed in the book of life; but for us, and those who are to come after us, it is a great consolation to know something of our elders in the faith. As long as we are ignorant of their character, their vocation, and the acts of their lives, they live for us in an abstract state; and abstractions, as you well know, do not touch the heart." [1]

Such a sentiment impelled two retreat Masters, the one a Jesuit Father, the other a Passionist, to relate a remarkable spiritual favor granted to Sister Anthony. She had been undergoing a very severe trial and realizing how very difficult it was to overcome her feelings in the matter, she judged herself unworthy to approach the Eucharistic Banquet and receive our Lord in Holy Communion. In the last pew in the chapel, in an obcure corner, she knelt with head bowed low, longing for her soul's sustenance, yet not daring to approach the Holy Table, when she felt impelled to raise her head and saw the Sacred Host leave Father Driscoll's fingers and come directly to her when she spontaneously opened

[1] Falloux, Count de, *Life and Letters of Madame Swetchine,* Author's Preface, p. xi.

her lips to receive the Lover of Souls. The Jesuit Father who mentioned the circumstance did not give Sister Anthony's name, but he said that it had occurred at the old Good Samaritan and that more than once there, and to different Sisters, the priest had been anticipated, when the Sacred Host left his fingers and rested on the tongue of the Sister before he could place It there.

After the Mass, Sister Anthony remained in her corner of the Chapel and, presently, Father Driscoll came from the sacristy to make a diligent search for the Sacred Particle which he thought he had dropped. Approaching him she revealed what had taken place and they pledged each other to secrecy. In Sister Anthony's last retreat, she told the story to Father Robert, and he related it in the next retreat he gave to the Sisters after her death.

CHAPTER XXIV

FIRST RETREAT IN THE NEW MOTHER-HOUSE AT END OF WHICH THE BUILDING WAS BURNED TO THE GROUND — THE CLOSED SEMINARY OF MOUNT ST. MARY OF THE WEST OPENS ITS DOORS TO SISTERS AND NOVICES — REBUILDING AND BENEFACTIONS — DEATH OF MR. REUBEN R. SPRINGER — THE SISTERS RETURN TO THE NEW WING OF THE MOTHER-HOUSE — MOUNT ST. MARY AGAIN RECEIVES ECCLESIASTICAL STUDENTS — THE CHAPLAIN OF THE MOTHER-HOUSE BECOMES PASTOR OF THE CATHEDRAL AND THEN RECTOR OF THE REOPENED SEMINARY — SPRINGER INSTITUTE — THE CATHEDRAL HIGH SCHOOL OPENED

1885–1887

AFTER the days of jubilee at the Mother-House, preparations were made to accommodate the Sisters returning from the missions for a rest and a renewal of spirit. It is a *lex non scripta,* but scrupulously followed, that the Sisters shall return yearly to the Mother-House for the annual retreat and for the strengthening of community ties. The very distant houses in Colorado and New Mexico, on account of expensive traveling, are asked to send their Sisters at least every five years. Institute work at the Mother-House and at other centers does not affect the visitation. On the evening of July 6th the house was filled with Sisters happy to see a new wing being added to their home.

ST. JOSEPH MOTHER HOUSE
Built 1882–1884

ST. JOSEPH MOTHER HOUSE (July 17, 1885)
The day after its destruction by fire

On July 14th the Reverend William Poland, S.J., had finished the exercises of an eight days' retreat for the Sisters at the Mother-House, the first given in the new " Stone House." Many of the Sisters returned to their missions in and around Cincinnati on the 15th, while others repaired to Cedar Grove for a retreat to be opened that same evening by Father Poland. On the 16th, shortly after noon, the Feast of Our Lady of Mount Carmel, smoke was seen issuing from the roof of the Mother-House just a year old. At the first alarm of fire, the chaplain, Father Byrne, made an opening in the wall to see if flames were spreading through the air chamber of the outer walls of the building. The first opening confirmed his fears and he gave orders for all the Sisters to leave the building and he hastened to the chapel and removed the Blessed Sacrament to his residence, about one thousand feet away. There was no fire protection, the engines which came from the city by the river road could not make the ascent of the hill, the water in the many large cisterns could not be utilized. Nothing could be done except to save as many valuables as possible before the danger of falling material became too great. The inside walls being of solid brick stood the heat, but the outer walls fell as cement. They were made of the Ohio limestone found on the property. The day was intensely hot, but crowds of friends who gathered from all directions assisted in saving whatever they could reach in the short time they might remain in the burning building. About five o'clock the tower fell in and, while it seems incredible that such destruction of property could take place without loss of life, no one was injured in the slightest way. The invalids from the infirmary and the older Sisters were taken to Cedar Grove, five miles away, where a

retreat was in progress. By evening the charred brick walls and the fire-proof vault containing the archives were all that remained of the majestic building. When the safe was opened later, the documents and valuables were found intact in their black walnut cases where they are still preserved in the vault which verified its title fire-proof.

The splendid Chapel furnishings given to Mother Josephine and Sister Anthony for their Golden Jubilee were destroyed. The clothing and shoes ready to be distributed to the Sisters leaving for the various missions were all in ashes. The new Mother-House, fortunately paid for, but carrying only thirty thousand dollars insurance, was a ruin, and the novices were without a home. Mother Josephine, almost seventy years old, was prostrated by this sudden disaster, but the community rose with marvelous courage to meet and repair the loss. Animated by the example of the chaplain, Father Byrne, whose toil and labor in the erection of the building was seemingly brought to naught, they copied his policy of immediate action. The day following the fire, men were put to the work of clearing the ground for the laying of a new foundation with the material intended for the east wing.

Archbishop Elder offered the Theological Seminary for the use of the novices. It had been closed since 1879 on account of financial troubles, but after sheltering the Sisters for a year, it was re-opened to theological students in 1887. Thus, the sorrow of the Sisters brought joy to the diocese and fulfilled Archbishop Elder's promise to Archbishop Purcell " to open the Seminary as soon as possible." Early in September the officers of the community and the novices took possession of a certain portion of the building, while the Mother-House

was being rebuilt, not of stone, this time, but of brick. The sympathy of friends and of the public was shown practically. Railroad officials who had put in a switch for the loading and unloading of material at Darby (St. Joseph Station), now made a more generous offer. Mr. M. E. Ingalls had written a letter of sympathy to Father Byrne and in it had expressed a willingness to help repair the losses caused by the fire. In reply to a letter asking for reduced freight rates the following communication was sent to the Sisters.

KANKAKEE LINE
Cincinnati, Indianapolis, St. Louis
and Columbus Railway Co.

H. J. PAGE
General Freight Agent,
Cincinnati, Ohio.

General Freight Agents'
Office,
Cincinnati, July 25, 1885.

W. C. HOBBS,
Asst. Genl. Freight Agent,
Chicago, Ill.

In your reply refer to
SISTERS ST. JOSEPH'S HOME: —

We will name on Brick to Darby's Switch from North Bend, Shorts, or Delhi, $1.00 per car; and on Building Material from Cincinnati to Darby's Switch $1.00 per car, to be used in rebuilding St. Joseph's Home, lately destroyed by fire. This price does not cover the actual net cost of handling the cars, but we make it at that price in the shape of a donation and to do what we can to help rebuild your Home.

Respectfully,
H. J. PAGE

The interest shown by railroad officials was equalled by merchants, bankers, and all who had previous busi-

ness transactions with the Sisters. Postulants flocked to the novitiate in its temporary quarters, applications for schools grew apace and, more than all, a truly heroic spirit of sacrifice actuated the Sisters in every department, so that from the material loss sprang countless blessings.

Just at this time the country was filled with patriotic enthusiasm at the arrival of Bartholdi's great Statue of Liberty Enlightening the World, sent by France to the people of America in recognition of the high esteem in which Lafayette was held by the citizens of the United States. The work of art was formally presented to our Minister in Paris on July 4.

The funeral of ex-President Grant was also an event of international interest. His tour through Europe and other countries of the world never had a parallel, and when death claimed him on July 23, 1885, not only the American nation bent over his bier with sincere regrets, but the people of all lands felt bereaved.

In September of this year, Sister Agnes Regina Browne was appointed to succeed Sister Cecilia, as superior of St. Joseph Infant Asylum. The legacy of Mr. Reuben R. Springer had made it possible to increase the capacity of the institution, and Sister Agnes Regina's benevolence and energy found here a rich field for the next twenty years. Mr. Springer, a native of Sweden, had come to Cincinnati in boyhood, was employed on the boats between Cincinnati and New Orleans for several years, then took a position in a wholesale commission house, opened a wholesale grocery business, and amassed a large fortune. He was a devout Catholic, a lover of art and music, and a Christian philanthropist. Before his death in 1884, he had given to Music Hall and the Art Museum half a million

dollars; to Catholic charities one hundred thousand, besides thirty thousand which he distributed annually.

In his Will he disposed of three millions to his relatives and the institutions of Cincinnati. Besides a large annuity to the College of Music, to Music Hall, and the Art Museum, he left four hundred thousand dollars to Catholic charities. Towards a free High School at the Cathedral, he left forty thousand dollars, to the St. Peter's Benevolent Society, of which he had been a member, thirty thousand, and to the Seminary for the education of priests one hundred thousand dollars. This last bequest enabled Archbishop Elder to re-open Mount St. Mary of the West. It was providential that the Sisters were occupying the building, as a safe-guard for the valuable library and other possessions, and repairs were made with permanent advantage. Archbishop Elder had made a trip to Rome in the early part of 1886 and returned in March. He consulted with the Council, then at the Seminary, about taking the Indian School in Albuquerque. All agreed to take the girls of the school, and because Father Gentile, S.J., urged it very earnestly, they promised to take charge of the boys for one year. In July, Sister Mary Paul Hayes succeeded Sister Victoria as Mother Assistant and Sister Sebastian Shea took Sister Mary Francis' place as Procuratrix. The plan of having two officers elected every two years was discontinued and the Council resumed the old way of election every three years and all the officers to be chosen on the same day. The privilege of nominating the three officers was given to the Mother, the Chapter voting "Yes" or "No" by ballot. A question arose as to the expediency of Sister Sebastian's return to Santa Fé on account of the new hospital building in process of erection. She was given

leave of absence from her duties as Procuratrix at the Mother-House, to return within three months after having installed Sister Gabriella as Superior of the houses in Santa Fé. The Mutual Hospital Aid Association of Santa Fé made a contract with the St. Vincent Sanitarium to nurse the sick and bury the dead, at a certain fixed price. Sister Gabriella, after a few months in New Mexico, begged the Council to relieve her of the charge. This was granted and Sister Magdalena assumed the responsibility.

The summer of 1886 saw the west wing of St. Joseph's ready for the return of the Sisters from Mount St. Mary of the West. There would have been regrets at leaving the old historic pile, if it would be doomed again to solitude; but before the Sisters departed, the echoes were being awakened in all parts of the building by the busy hum of labor. Once more those venerable halls of learning would welcome the eager aspirants to God's Altar. Leaving it, then, with such radiant hopes, the Sisters formed a joyous cavalcade for the six miles ride to Delhi Township. With grateful hearts and a fervently-sung Te Deum, they took possession of their new abode, the surroundings appearing to them more beautiful than ever after almost a year's exile.

Not long after their return, God asked of them another sacrifice, the giving up of their sincerest friend, their chaplain of eighteen years' untiring service. From the year of his ordination, 1869, Father Byrne was the chaplain at the Mother-House. He said the first Mass, in the temporary chapel on September 29, 1869, and, although procurator and professor at the Theological Seminary, six miles away, he made the long trip back and forth in summer heat and winter snows to attend to the spiritual wants of the Sisters. He instructed the

MOUNT ST. MARY OF THE WEST
Temporary home of the Sisters from 1885–1886

novices and taught in the normal school, giving as many as five hours a day during the vacation, to this important work. When the Seminary closed in 1879, he took up his permanent abode at the cottage near the Novitiate in which he thenceforth taught daily. He had charge of the building and rebuilding of the Mother-House and bestowed upon the community countless favors of all kinds. His departure from the home of so many years was a source of deepest regret to the whole community, but Archbishop Elder called him to fill the position of Rector of St. Peter Cathedral, in the summer of 1886, and Father Le Page was appointed chaplain in his place. During the year Father Byrne spent at the Cathedral, he erected a school building called the Springer Institute and engaged a colony of the Sisters from St. Joseph to take charge of it at the beginning of the next scholastic year. So, the Sisters of Charity in September 1887, returned to their first work in Cincinnati in 1829, — the Cathedral School; in the early days situated on Sycamore Street, opposite the present church of St. Francis Xavier. When the new Cathedral was opened on Plum Street, the St. Peter's Academy was located on Third and Plum Streets and later transferred to a new building on George Street where it continued until 1868. Sister Mary Blanche Davis was appointed Directress of Springer Institute and her assistants were Sisters Henrietta, Mary Bertha, Emerentiana, Paula, Columba, De Sales, Mary Justine, and Symphorosa. Mr. Springer's legacy was given to provide for the pupils of the Cathedral school, free instruction in the high school branches.

CHAPTER XXV

MOTHER JOSEPHINE RESIGNS AND SISTER MARY PAUL SUCCEEDS AS MOTHER SUPERIOR — SCHOOLS IN MICHIGAN AND OHIO — BISHOP RICHTER AND THE WEST BAY CITY SCHOOL — NEW FOUNDATIONS IN COLORADO — ADDITIONS TO THE GOOD SAMARITAN HOSPITAL — MOTHER ALOYSIA AND SISTERS ANN REGINA AND ESTELLE LOWE TRANSFERRED TO THE GREENSBURG MOTHER-HOUSE — SUFFERING OF THE SISTERS IN THE JOHNSTOWN FLOOD — ARCHBISHOP SALPOINTE IN SANTA FÉ — ELECTION OF OFFICERS — CHAPLAINCY OF THE MOTHER-HOUSE ASSIGNED TO THE FRANCISCAN FATHERS — ILLNESS AND DEATH OF MOTHER MARY PAUL — APPOINTMENT OF MOTHER BLANCHE DAVIS

1887–1891

TO the great surprise and sorrow of the community, Mother Josephine Harvey in June, 1887, asked the Most Reverend Superior to accept her resignation from the office of Mother. Her long years of service as Mistress of Novices and as Mother Superior demanded that any request made by her should have a favorable reply. When, therefore, she placed the burden of office in the hands of the Archbishop, he delayed the granting of her petition only until the Chapter could meet. In a few days the members were assembled at the Mother-House and the votes of the Chapter taken. Sister Mary Paul, the Assistant was chosen to succeed Mother Josephine, Sister Sebas-

tian was named for the office of Assistant and Sister Maria Teresa for Procuratrix.

Early in July the opening of the Seminary was announced. The Rector was the Reverend Thomas S. Byrne and members of the Faculty were the Reverend Doctors Hecht, Pohlschneider, and Sele. The domestic affairs were in charge of Sisters Gabriella, Cyril, Monica, Mary Catherine and Mary Lucy.

The school in connection with Sts. Peter and Paul Church, Detroit, Michigan, was opened in September of this year. Sister Ildephonse was in charge. This was a return of Mother Seton's Daughters to one of their old places before the affiliation with France, as the Sisters went to Detroit in 1844 to that same parish and remained there until 1852 when the Sisters in the East joined the Cornettes or Daughters of St. Vincent de Paul.

On account of the suppressed Feast of the Annunciation, the day for the renewal of Vows was changed to Christmas Day. March 25 had been selected for the Renovation because it was the day on which Mother Seton had received her First Holy Communion, but being no longer a holy day of obligation, the schools were in session and it was possible that the Sisters in the missions might be unable to assist at Mass on that day. To prevent any such difficulty, The Feast of Our Lord's Nativity, which would always be a holy day and holiday, was selected.

In a meeting of the Council, early in March, it was decreed that Sisters might not attend school exhibitions given at night. The advantage of the Sisters' presence at such entertainments was more than counterbalanced by the objectionable features as regarded the Sisters themselves. The lateness of the hour for closing was

one of the chief points, the rule demanding that the Sisters be not abroad after sundown. The city officials and the Jesuit Fathers of Albuquerque presented a petition for the opening of a hospital on the grounds of the St. Vincent Academy. The conditions seemed favorable and the Council appointed Sister Catherine to go to Albuquerque and make investigations.

Sister Hyacinth's term as treasurer expired in July, 1888, and Sister Mary Blanche Davis succeeded to the Office.

At the request of the Reverend H. J. Schutjes who had brought the Sisters to Bay City in 1873, a band of Sisters for St. Mary's School arrived in West Bay City to commence educational work there, on the opposite side of the Saginaw River. They were Sisters Cornelia, Marguerite, Innocentia, and Mary Aloysia.

At Madisonville, Ohio, near the historic Indian Hill, and surrounded by buried relics of the Red Man's hunting ground, a school was begun under the auspices of the Reverend J. K. Kuhlman, by Sisters Agnes Maria, Anna, Emily, and Mary Ellen. The pastor, an invalid, offered his residence for the Sisters' use, but the kind offer was not accepted, the Sisters going back and forth to St. Joseph Infant Asylum until a house could be provided for them. For a time they taught in rooms of the public school building over which Mr. Dyer was the principal, and they have treasured a grateful remembrance of unnumbered kindnesses and acts of consideration at his hands. When Superintendent of the public schools of Cincinnati, Mr. Dyer had opportunities of repeating his gracious acts toward the Sisters and he never allowed such an occasion to pass by unnoticed. When Boston, a few years ago, succeeded in procuring his services, although Pittsburgh

had failed to do so, none regretted his departure from Cincinnati more than the Sisters did and no one gave him a warmer " Welcome Home! " than they, when his contract with the Boston schools expired.

In the very pretty little town of Greenville, Darke County, Ohio, the Reverend Francis J. Brunner, shortly after his return from the American College, at Rome, made preparations to open a parochial school. In September of this year, at his invitation, Sisters Maria Josepha, Louise and Clara Vincent took charge of the school and began work with a very encouraging number of children.

The Reverend John Cappon of Niles, Michigan, obtained his request, likewise. Sisters Mary William, Florentine, Fabian, and Euphemia reached Niles in time to make arrangements for the opening of school in September.

The Feast of the Assumption brought Mother Mary Paul a very unexpected letter from Bishop Richter of Grand Rapids, expressing his surprise that the Sisters were established at the St. Mary School, West Bay City, about which he had not been consulted. Father Schutjes' petition for Sisters had been received at the Mother-House, at least two years earlier, and during those intervening years, a house for the Sisters and a school had been built. That the proper episcopal sanction had been secured by Father Schutjes, Mother Mary Paul never doubted, nor did she think of inquiring: for, was it not the same clergyman who had asked both Archbishop Purcell and Bishop Borgess, when he took the Sisters to St. James School in 1873? In answer to a letter expressing all this, the Bishop wrote that " he regretted he must give pain and inconvenience by urging the removal of the Sisters from West Bay City,

immediately and *quietly*. Mother Mary Paul and Sister Sebastian made a trip to Grand Rapids to confer with Bishop Richter. He was willing to allow the Sisters to remain until the Christmas holidays, but the members of the Council disapproved of the delay, knowing that a change after a few months would be disadvantageous to Sisters and children. It might seem as if unpleasant feelings would result from this transaction: but the Bishop and Sisters were very old friends, the latter knowing the Bishop's strong adherence to church discipline. They realized that a mistake had been made and that they were the victims, but the affair seemed providential for the school in Lima, Ohio. The Reverend James O'Leary, pastor of St. Rose Church, had asked for Sisters, but his demand came when all available help had been placed. A telegram was accordingly sent to him inquiring if he still wished the Sisters for his school. He answered immediately in the affirmative, then met the superiors and arranged for seven Sisters to begin the work in Lima. The Assistant Mother went to West Bay City to arrange for the transfer of the Sisters and her relation of the Bishop's order was the first knowledge Father Schutjes had of the affair. The Sisters from West Bay City were met in Lima by Sisters Anna, Mary Inez, and Mary Angela.

A letter from Reverend Charles Pinto, S.J., was awaiting Mother Mary Paul's return from Grand Rapids requesting the Council to arrange for the building of a hospital in Trinidad. The one mentioned by Father Gentile, S.J., for Albuquerque was to be postponed and, therefore, left Sister Catherine free to solicit for the one in Trinidad according to Father Pinto's suggestion.

On October 6, the property bought for a select school

in Denver was sold for six thousand two hundred dollars. The Sacred Heart parochial school which had opened in September, 1882, had grown very popular and Father Guida, S.J., found it necessary to build for the accommodation of the pupils increasing in numbers very rapidly. He obtained a loan from Europe and erected a school and Sisters' residence on Lawrence Street. The new school was far in advance of the time, having elegant modern class-rooms and a capacious assembly-hall on the ground floor. The school has always borne a fine reputation and its pupils continue to gain teachers' certificates in goodly numbers, and to enter the second year of the course at the State Normal School without examination. The latter privilege was granted to the "twelve year graduates" by Professor R. X. Snyder, president of the State Normal School, at the request of the Reverend Edward Barry, S. J.

One of the very ancient landmarks in Fayetteville, Ohio, an old building used for a school house in the early days, was sold by Sister Assisium to Mr. Berwanger for twelve hundred dollars and the money was used to improve the grounds and building of the new school.

Doctor James Whittaker representing the faculty of the Good Samaritan Hospital, sent a request to the Council, on December 3, that a date might be named for a meeting of the Staff and the Board of the Community with the Archbishop as presiding officer. The meeting was held in the library of the Good Samaritan Hospital. The Archbishop, the Mother Assistant and the Treasurer were present, but the Mother Superior was absent on account of illness. Doctors Dawson, Conner, and Whittaker presented their views regarding necessary improvements in the hospital and an extension of its capacity. All agreed that a new building was

needed to accommodate patients, and that a Chapel and laboratories should be provided according to the wants of the institution. Plans were to be drawn without delay and on their acceptance by the Sisters and Hospital Staff, the building should follow speedily.

Mother Aloysia Lowe and Sister Ann Regina Ennis who had been with the community in Greensburg, Pennsylvania, since Bishop Domenec's time, but who had not severed the ties binding them to the Sisters in Ohio were requested by the Right Reverend Phelan, Bishop of Pittsburgh and advised by the Archbishop of Cincinnati to waive the privilege granted them of returning to the Cincinnati Mother-House and to remain permanently at Greensburg.

The Council of the Mother-House in Cincinnati urged this, also, in view of the greater good to be effected. Some of the older Sisters of the Greensburg community had died and the younger ones were taking the burden of responsibility in the local houses, but feared the greater pressure of higher offices. All hoped that Mother Aloysia might remain as Superior and Sister Ann Regina continue as Mistress of Novices: for with them at the helm they felt that all would be well. It seemed to every one interested in the question that a compliance on the part of the two Sisters would be an act of religion and so the jurisdiction held over them by Archbishop Elder as Ecclesiastical Superior of the Sisters of Charity of Cincinnati, Ohio, was transferred to the Bishop of Pittsburgh and the community there. Sister Estelle Lowe, own sister of Mother Aloysia, was also transferred to the Greensburg community.

On May 31 of this year 1889, the Greensburg community, with all the people of western Pennsylvania, suffered from the results of a most awful catastrophe,

the Johnstown flood. The reservoir, two and a half miles in length, one and one-half in width, and one hundred feet deep was situated two hundred and seventy-five feet above the level of Johnstown. Heavy rains had fallen and the dam had been pronounced weak, yet the people though warned, did not take alarm. Engineer Park at about three o'clock in the afternoon, just before the break, galloped down the valley shouting for all to seek safety, but it was too late, for close behind him came thundering a mountain of water fifty feet high, and from thirty feet wide at first to a half mile as it tore on — carrying houses, factories, bridges, and villages, growing swifter, deadlier and stronger as it moved onward. The shape of the valley at Johnstown formed an enormous whirlpool and the roar of the waters and the grinding of the wreckage rent the air as if with groanings. Thousand of lives were lost on this day and on June 1, when the *débris* gathered at the railroad bridge took fire. The flames raged for twelve hours, superhuman efforts being made to release those imprisoned in the pile. The Sisters from Greensburg were at the school attached to St. John's Church. All of their residence was destroyed except one little wing in which the Sisters had gathered and into the third story of which one of the Sisters had carried the Blessed Sacrament from their little chapel. Mother Aloysia at the first news of the disaster, hastened to the railroad station that she might take the earliest train to the stricken city and to her little community. She could hardly be convinced that there was absolutely no way for her to reach them, and her grief and anxiety were extreme in the ensuing hours of dreadful suspense. While the Sisters in Johnstown were preserved, their relatives, parents, brothers, sisters, sometimes a whole

family, were lost, so weeks of bitter anguish followed. The sympathy of the country was extended to the sufferers, with large donations of money, clothing, and provisions. Telegrams from our New York Sisters and from other communities were received at Mount St. Vincent, Cedar Grove, inquiring about our Pennsylvania Sisters. Their prayers, added to the material relief, gave hope and comfort to the sufferers.

President Harrison, recently elected to the office of Chief Executive of the United States, was the central figure in a unique and most imposing demonstration in honor of the centennial anniversary of Washington's inauguration, April 30, 1789, when the Governor of New Jersey entertained President Harrison, as his predecessor had entertained President Washington. On the 30th, President Harrison was escorted to St. Paul's Church and occupied the same pew used by Washington on the day of his inauguration. A platform was erected around the bronze statue of Washington at the sub-Treasury, the site of Federal Hall, and the literary exercises were held there. John Greenleaf Whittier read a poem and Chauncey M. Depew delivered an oration. President Harrison made an address and Archbishop Michael A. Corrigan gave the benediction.

The Reverend William McMahon of Cleveland, Ohio, had written to Mother Mary Paul early in 1889 asking for Sisters to teach St. Brigid School. Remembering her late experience in West Bay City, she thought it the part of prudence to learn the sentiment of the Ordinary of the Diocese, Bishop Gilmour, regarding the Sisters' entrance into his field of labor. His reply was prompt and most flattering:

"After his long experience of the Sisters' work in Cincinnati and Dayton, he would be proud and happy

to welcome them to any number of schools under his care."

Sisters Marcelline, Joseph, Teresa Francis, Marie Antoinette and Mary Liguori began the work at St. Brigid's in the September following.

Father Keiser of St. Elizabeth Church, Norwood, Ohio, and Father Malaney of Jackson, Michigan, applied for Sisters to teach the St. Elizabeth and the St. Mary Schools, and to begin the work at the opening of the fall term. Sisters Leona, Mary Ursula, Assumpta, Ignatius Loyola, Mary Edith, Mary Sebastian and Ermina enrolled the pupils of St. Mary's, Jackson, on October 12, 1889. The Reverend Louis Vandriss made a very urgent plea for a Hospital in Lansing, Michigan. Bishop Foley had examined the report and conditions presented to him by Father Vandriss and gave his permission for the hospital to be placed under the Sisters' care. The property was leased to the Sisters by Father Vandriss and two other gentlemen for a term of three years. The gentlemen pledged themselves to put the house in good order, make repairs, build necessary additions, and furnish the house, the Sisters being required to meet ordinary expenses only.

Sisters Gabriella, Mary Francis, Pancratia, Magdalena, and Andrea took possession of the building, within a short time, and patients came almost immediately.

By request of Archbishop Salpointe of Santa Fé, Sister Victoria, with permission of the Council, exchanged a piece of property adjoining the cathedral tract for land near the hospital belonging to the parish.

The Archbishop was preparing for a coadjutor, hav-

ing made application to that effect to Rome. He wrote Archbishop Elder asking his aid in the following letter:

"SANTA FÉ, New Mexico.
June 24, 1890.

Archiepiscopal Residence.

To His Grace the Most Rev. Archbishop
of Cincinnati.

MOST REV. DEAR ARCHBISHOP,

As your Grace must be aware by this time, I have applied to Rome for a coadjutor, sending the names of three subjects, the first of whom is Dr. Chapelle, and the object of this letter is to earnestly ask your influence in support of my petition.

The reasons for me to look for the help of a coadjutor are 1st the extension of my diocese and the multiplicity of its scattered populations, which owing to my age (65 years) and to the special attention I have to give to our Indian schools, I am unable to visit frequently enough to properly attend to their spiritual wants, and 2d the growing attempts of the protestant ministers to the perversion of our Catholics, which attempts can be checked only by the presence of the Bishop where there is danger for the faith of his people.

As regards my choice of Dr. Chapelle, I hope your Grace will approve of it, not only because the subject is known as fully qualified for the episcopate, but because his zeal and talents are really needed here.

New Mexico is now no more an almost exclusively Mexican and Catholic country: the American population is gradually increasing in it and hence the fight already started for state schools, which, if left alone, I feel unable to stand with advantage for our Catholic population. The Archdiocese of Santa Fé is very poor, it is true, but this, I am confident, will be no reason for Dr. Chapelle to regret it, if he be assigned to it, because what he wishes is only to do the work of God no matter where.

THE GRAVE OF MOTHER REGINA MATTINGLY

The first in the cemetery at Mount St. Joseph-on-the-Ohio

PETER BÖHNER, AND HIS MAIL WAGON

Carrier for the Mount St. Joseph, Ohio, post office for over twenty-five years

I would consider the appointment of Dr. Chapelle as Coadjutor to myself as a very opportune one.

Your Grace's very Respectfully,
✠ J. B. Salpointe,
Abp. of Sta. Fé."

Archbishop Elder replied:

"Cincinnati, July 10, 1890.

I have been a great deal absent from home and I could not write earlier.

Your reasons for asking a Coadjutor seem to me very urgent, and I will gladly support your petition to that effect.

In regard to the Revd. Gentleman whom you propose, I have a high esteem for him, as an exemplary and zealous Priest, of distinguished learning. But I have not a favorable impression about his abilities for governing, nor about his equanimity and prudence in dealing with difficulties. I will, however, suspend my conclusion until I can see some persons who are better acquainted with him.

Your faithful bro. and servt. in Xto.

✠ William Henry, Abp. Cinti."

Archbishop Chapelle was consecrated November 1, 1891, and succeeded Archbishop Salpointe on January 7, 1894, when the latter resigned his See and was made Titular Archbishop of Tomi. He died on July 15, 1898. Archbishop Chapelle was transferred to New Orleans in December, 1897, and died on August 19, 1905.

On July 20, 1890, the triennial election of the community Council took place and Mother Mary Paul was re-elected to the office of Mother. Two days later the chapter met and elected the other three officers:

Sister Basilia Applegate, *Mother Asssitant.*
Sister Mary Florence Kent, *Secretary and Treasurer.*
Sister Ambrose Russell, *Procuratrix.*

The Act of the Election was confirmed by the Archbishop and his Chancellor, the Reverend Doctor Moeller.

On this day, the Reverend Matthew Meathe of St. Leo School, Detroit, made application for Sisters to take charge of his parochial school. Sisters Romana, Mary Inez, Ricorda, Mary Victoria and Mary Matthew were appointed and left for the mission in August. On September 11, the chaplain, Reverend Joseph Stoeppelmann was appointed to parish work and the chaplaincy of the Mother-House was assigned to the Franciscan Fathers of Mt. Alverno. Father Juvenalis held the office for a year until he was sent to the Indian missions in New Mexico. Father Vandriss resigned his pastorate of St. Mary's, Lansing, and became chaplain at St. Joseph's.

On March 28, 1891, Mother Mary Paul was taken ill of pneumonia, and died at the Good Samaritan Hospital on April 9. Her funeral obsequies were held in this institution on the 11th. Archbishop Elder sang Pontificial Mass of Requiem, assisted by the President of Mount St. Mary Seminary, the Very Reverend Thomas S. Byrne, by the Reverend John M. Mackey, rector of St. Peter Cathedral, the Reverend William H. Sidley, pastor of St. Raphael Church, Springfield, Ohio, the Reverend Daniel Buckley, pastor of Holy Trinity Church, Middletown, Ohio, successor to the Reverend Michael Hayes, brother of Mother Mary Paul. The Chancellor, the Reverend Doctor Moeller, was Master of Ceremonies. Many other clergymen were present as well as students from the Seminary, children from

St. Joseph Orphanage and Sisters from the various houses. Mother Mary Paul had spent a great part of her religious life as superior at the Seminary or at St. Joseph Asylum. She was procuratrix of the community, then assistant to Mother Josephine whom she succeeded in 1887. She died during the first year of her second term of office. She was buried in the community cemetery, the first in the row *outside* the "Foundress Circle," in obedience to her own request.

On April 13, the Most Reverend Archbishop met the three members of the Council at 291 West Eight Street, the residence of the Sisters teaching at Springer Institute, the Cathedral School. He conferred with them regarding a successor to Mother Mary Paul Hayes and followed the same order of election as had been used at Mother Regina's death, which took place in June, 1883, before the expiration of her term of office. At Mother Josephine's resignation, in 1887, the Chapter of Electors having been formed, its members elected a successor for the unexpired term. The Sisters of the Council, on this April 13, cast their votes secretly by writing the candidate's name on a slip of paper and handing it to the Archbishop. On examining these billets, His Grace found that Sister Mary Blanche Davis had been chosen for the office of Mother Superior. He then wrote the following letter which he sent to her by the members of the Council.

"Cathedral Sisters' House, 291 West Eighth St., Cincinnati,
Apr. 13, 1891.

Dear Sister,

The Constitutions of the Sisters of Charity provide: 'That in the event of the death of the Mother Superior during "her term of office" the Rev. Superior and Council will appoint some one to fill out the time remaining.' (Constit. Ch. III., Art. 2d.)

Accordingly, this morning, I convoked the Council: and after asking the light of the Holy Ghost, we agreed to appoint you. You are, therefore, hereby appointed to hold the office of Mother Superior during the remainder of the term for which Mother Mary Paul had been elected. You will therefore submit yourself to the Will of God without regarding the weakness of the instrument through which He is pleased to manifest it. You have the authority from the time when you receive this notification. I will offer Mass for you and your charge, tomorrow, Tuesday morning. And I give to all of you my affectionate blessing.

Your faithful servt. in Christ

✠ WILLIAM HENRY ELDER, Archbp. Cincinnati."

Mother Mary Blanche remained at Mount St. Vincent, Cedar Grove, until the end of the school year, then repaired to the Mother-House to arrange retreats and school work.

CHAPTER XXVI

PUEBLO HOSPITAL — FAYETTEVILLE ACADEMY — CONSECRATION OF BISHOP CHAPELLE — CHANGE OF RELIGIOUS GARB NECESSARY FOR TEACHERS IN PUBLIC SCHOOL OF COLORADO AND NEW MEXICO — CHAPEL BUILDING AT MOUNT ST. JOSEPH — THE GLOCKNER SANATORIUM AT COLORADO SPRINGS — ELECTION — THE WORLD'S FAIR IN CHICAGO — POST OFFICE OPENED — CONSECRATION OF BISHOP THOMAS SEBASTIAN BYRNE — ISSUE OF BONDS — DEATH OF MOTHER JOSEPHINE HARVEY — BURNING OF SANITORIUM AT SANTA FÉ — ELECTION — MOTHER BLANCHE'S SILVER JUBILEE — DEATH OF SISTER ANTHONY O'CONNELL — DOCTOR JOHN SHAW BILLINGS AND OLD ST. JOHN

1891–1897

ONE of the first subjects brought before Mother Blanche and the Council was the building of an Annex to the St. Mary's Hospital and Sanitorium in Pueblo to cost about twenty-five thousand dollars. All building records show that estimated costs fall far short of the reality. St. Mary's was no exception. When we read the speech of Mr. Alva Adams, who was three times governor of Colorado, we know that the Annex with its " eighty-seven private rooms, the hallways floored in Italian mosaic, a complete system of baths, a perfect fire-fighting elevator in a fireproof building, operating-rooms and pharmacy with latest equipments " cost several times the first estimate.

Mr. Alva Adams said in his address: "This institution is a monument to the good Sisters that have given years to its development. It is a tribute to their industry, devotion, and sacrifice. With pride Pueblo has watched its growth. So attractive a home has it become, that it is almost worth being ill in order to be a guest. For the unfortunate it is an asylum of comfort and healing. Here a broken body can be mended, even a troubled conscience can find a lotion and sin a remedy. A Catholic institution, yet open to all. There is no creed in their charity, misfortune is a letter of introduction to their ministrations, they do not ask your faith but your ailments, with kindness they adorn every flag and every creed. The good Samaritan belonged to no church, but is claimed by all. The poor are welcome, the rich are welcome. The man who was robbed and beaten by the Jericho Road was penniless, nor did he belong to the tribe or sect of the Samaritan, yet these did not bar him from kindness and help, nor does race, faith or poverty deny a welcome here. It is only when we stand in the presence of such unselfish work as has been done here that we fully realize how careless and indifferent we are. Most of us answer to Sidney Smith's idea of benevolence when he said that 'benevolence was a sentiment common to human nature. *A* never sees *B* in distress without wishing *C* to relieve him.' More than anything else do I wish to express our gratitude to the good Sisters, who have made possible this splendid home and retreat. In their presence ordinary charity and benevolence and Christian brotherhood are cheap and unworthy. Their work, patience, and endurance are a lesson and a rebuke to most of us. They do that for others, which we will not do. They go to the abode of destitution, where we will not enter, receive in their arms

those we repel, those find shelter whom the world denies. In them the ignorant find a teacher, the forsaken a friend, the orphan a mother, the sick a nurse, the sinful a refuge. We are Christians when it costs nothing, they are truest when the cross is the heaviest. We are most devoted in the sunlight, they most loyal in times of shadow and darkness. We give from our plenty and expect applause of city and gratitude of posterity. They give their all and look for no reward. Sacrifice and devotion are the measure of their lives. Most of us expect to attain Heaven, but it will be an indulgent Father and not the price we have paid, or the work we have done that will take us there. Too many of us are like the old lady, who said that she had been a Christian for fifty years, but, thank God! it had never cost her a cent. It is a common infirmity to lean upon priest or preacher, and expect them to carry us through the gates of glory; they may point the way, but our passports must be written with our own deeds. Fortunate would we be if we should be taken at the same hour that some good Sister was called to paradise, for the gates of Heaven would open so wide to welcome her that we might pass in unnoticed. But we did not come to talk theology or of the future, but to express our appreciation of this noble institution and of those who built it."

As the Fayetteville Academy for Boys had outgrown in numbers the capacity of the building and as the west wing of the Mother-House had not yet been used for a young ladies' boarding school, it was decided to bring there, at least half of the boys from Fayetteville. When the Reverend John Bowe and the people heard of the intended withdrawal, there was a strong protest, but community interests required the change and St. Aloysius Academy for Boys had a temporary location

in Delhi Township for six subsequent years, until an additional building was provided in Brown County and the Mother-House was ready to receive the young lady boarders from Mount St. Vincent, Cedar Grove.

The St. Gregory Preparatory Seminary at Cedar Point, Ohio, was opened with Sisters having direction of domestic affairs. The Vicar General of the archdiocese, the Reverend John Albrinck, was in charge until the appointment of the Reverend Henry Brinkmeyer as president in July, 1892.

The boys of St. Joseph parish, Dayton, Ohio, were placed under the Sisters' care, at the beginning of the school-year 1891, by the Reverend William Hickey (Monsignor). The summer school work was carried on with the usual enthusiasm. Mrs. Frances Heyward of the Cincinnati Law School conducted classes of elocution and expression and Professor William Reussenzehn of the Cincinnati College of Music was in charge of the music department. The members of the community Board of Education were: Sisters Kostka, Adelaide, Mary Agnes, Pelagia, Isidore, Delphina, Ann Louise, Charles Regina, Maria Fidelis, Marcelline, Mary Florence, Irene, and Eveline.

The Music Board consisted of Sisters Leona, Florian, Marie Antoinette, Rose Vincent, and Mary Thomas. A tentative course was arranged for all the parochial schools. Members of the Board were teachers and examiners.

In the ten years which had elapsed since the opening of the school in Old Town, Albuquerque, there had been steady progress and a great increase in the population. The school building adjoining the Church of San Felipe de Neri and its branches at Barelas, Duranes, with the St. Vincent Academy in New Town

and the parochial school at St. Mary's had been taught as public schools and with the Sisters as teachers. New public school buildings were being erected and teachers for them were being chosen. Word was sent to the Sisters that to continue as, heretofore, public school teachers, they must wear secular garb. This news was communicated to the Mother-House and the Sisters were bidden to withdraw. Father Gentile, S.J., wrote to Cardinal Gibbons begging him to exert his influence and authority in having the Sisters retain their position in the schools. The Cathedral School in Denver and the San Rafael Hospital in Trinidad were opened at this time.

After twenty-two years of teaching in the public schools of Trinidad, Colorado, the Sisters received official notification that their services would no longer be acceptable unless they changed their religious garb. As the condition was one to be denied instantly, the public schools opened by the Sisters in 1870, and under their control for so long a time, passed to other hands. Bishop Matz and the Jesuit Fathers feared that the Academy in Trinidad might interfere with the parochial school which must be opened for Catholic children since the Sisters would no longer teach in the public schools. The Council authorized Sister Marie Estelle to close the Academy and allow the stone building to be used for the children of the parish.

In thanksgiving for benefits received and to gain the blessing of God, spiritually and temporally, it was decided that each Sister after death would receive a suffrage of as many Requiem Masses as she had spent years in the community. These were added to those already prescribed by rule.

Fifteen years had elapsed since the burning of the

"Stone House" and the building of its successor. There was a surplus of funds sufficient to justify the erection of the east wing of the building and a Chapel, the latter being especially desired by the whole community. Mr. A. Druiding of Chicago, who was building St. Lawrence Church, Price Hill, and the Convent of the Poor Clares, at Hartwell, was asked to draw plans.

Two branches of the St. Xavier School were opened in September of this year, at Milton Street and on Sixth Street Hill. In February, 1893, Mrs. Marie Gwynne Glockner of Columbus, Ohio, asked the community to accept a gift of the "Albert Glockner Memorial Sanatorium" at Colorado Springs. The conditions assigned were: to retain name and assume mortgage of six thousand dollars. The Board of Trustees resided in Colorado Springs with exception of Mrs. Glockner and Mr. Peltz of Albany, New York. The Council at the Mother-House and superior of the sanatorium would replace the former board. After the lawyer for the Sisters presented report of his investigations, The Albert Glockner Memorial was accepted as community property on April 1, 1892. Sister Basilia, the Mother Assistant, represented the Council in the transfer at Colorado Springs. Sister De Lellis was Secretary. The Trustees were: Mother Mary Blanche Davis, Sister Basilia Applegate, Sister Mary Florence Kent, Treasurer, Sister Ambrose Russell, Procuratrix, Sister Hyacinth Sullivan, Sister Blandina Segale, and Sister De Lellis Gleason. The former trustees met Sisters Basilia, Hyacinth, Blandina, and De Lellis, resigned their offices and transferred all rights and titles to the new Board.

The Reverend Edward J. Barry, S. J., one of the early patients at the Glockner after it passed to the

MOUNT ST. JOSEPH-ON-THE-OHIO

Sisters' hands, shortly before his death on February 26, 1922, wrote the story of the Albert Glockner Memorial for the Archives of the institution.

In it he tells how in the early days of 1881, a brother and a sister still in their teens left their home in Columbus, Ohio, to seek health and strength amid the Rockies. They were the children of Mr. and Mrs. Baldwin Gwynne, now both dead, and were attended by a professional nurse, Miss Sarah Callahan, who accompanied them to Colorado Springs.

The boy died shortly after reaching their destination, tuberculosis having made too great ravages for even the wonder-laden breezes of the mountains or incomparable sunshine of Colorado to cure.

Marie remained with her nurse and in a short time found a congenial companion in a young man from Pittsburgh named Albert Glockner, who also came in quest of health; a handsome youth, of unquestionable character, and a member of the Catholic Church. Cupid, always busy, found the Rockies and Colorado Springs a choice place for his darts. Love at first sight, a short courtship, and an early marriage were the result of the meeting of Miss Gwynne and Mr. Glockner. The marriage was celebrated according to the rite of the Catholic Church, though Miss Gwynne, just seventeen years of age, had not yet become a Catholic. The few following years were very happy, but Mr. Glockner succumbed to the insidious disease, even as Mr. Gwynne had failed, and Marie was left a girl widow in 1889.

At that time Colorado Springs had a small population, but wealthy people from the eastern states and from England began now to build palatial residences there. People of limited means found no accommoda-

tion for their weak condition and this fact led Mr. Glockner to think of building a Sanatorium where young people afflicted with the dread disease, but not possessed of wealth, might find a home and healing at a reasonable expense. He had often spoken of this to his young wife and after his death she lost no time in carrying out his wishes.

Doctor B. P. Anderson was consulted and gave the project his deepest interest. A block of ground lying between Tejon Street and Cascade Avenue was purchased for $10,000. Plans were made and the first building was erected at a cost of $25,000. The cornerstone shows that Mrs. Glockner quickly materialized the hope or dream of her dear departed one for the inscription, 1889, is the year of his death.

The Albert Glockner Memorial Sanitorium was duly incorporated under the laws of the State of Colorado on the 19th day of July, A.D. 1891. The Trustees were Boswell P. Anderson, Louis R. Ehrich, William E. Barnes, J. Addison Hayes, and James J. Hagerman, all residing at Colorado Springs, together with John DeWitt Peltz of Albany, New York, and Marie Gwynne Glockner residing at Columbus, Ohio. The certificate of incorporation states that "the institution is intended for the care and treatment of persons suffering from diseases of the throat and lungs." Doctor B. P. Anderson was Chairman of the first Board of Trustees and Superintendent of the Sanitorium.

According to the official records of the house, this, the first sanitorium for tubercular patients, was opened to the sick in March, 1890, under the care of Miss Sarah Callahan. Charlotte Morrison of Salem, Massachusetts, and Miss S. J. Waldo of Clifton Springs, New York, entered on March fifth, the first patients. Mr. A. F.

Bell of Oldwein, Iowa, registered on the thirteenth and Mrs. H. Rogers of Colorado Springs on the first day of April. The rate was one dollar per day for board, lodging, laundry, nursing, medicine, etc.

The receipts for the first ten months of the Glockner's existence amounted to $3,797.55 while the expenses reached $4,281.36, leaving a deficit of $483.81. For several years Mrs. Glockner was obliged to advance $1,200 a year to supply the deficiency.

In the Spring of 1893 the Glockner passed to the hands of the Sisters of Charity of Cincinnati, Ohio, as has been mentioned above. This transfer was made at the suggestion of Miss Sarah Callahan who had accompanied a patient to New Mexico and while there heard much of a magnificent sanitorium at Santa Fé conducted by the Sisters of Charity — the only home for consumptives in the Rocky Mountain region. Miss Callahan convinced herself by searching investigations that all the praises lavished on the institution were less than it deserved and on her return to Colorado she gave Mrs. Glockner a full account of what she had heard and seen.

The result was that Mrs. Glockner visited the St. Joseph Mother-House in Cincinnati and offered to turn over to the community in fee simple, the Glockner with the block of ground on which it stood. Mother Mary Blanche appointed a committee of Sisters to visit Colorado Springs and study the proposition. The report was favorable, but the Mother Superior hesitated about taking it absolutely. She agreed, however, to having the existing Board replaced by a Board of Sisters. Mrs. Glockner was willing to try this arrangement and on April 1, 1893, the following Sisters were elected to Life Membership in the " Albert Glockner

Memorial Association," — Mother Mary Blanche Davis, Sisters Basilia Applegate, Mary Florence Kent, Ambrose Russell, Hyacinth Sullivan, Blandina Segale, and De Lellis Gleason. The members of the old Board tendered their resignations which were accepted and their places as Trustees filled by the Sisters mentioned above.

A new Board of Directors was immediately organized with Sister Basilia Applegate as President in place of Doctor Anderson resigned, Sister Hyacinth Sullivan was elected Vice-President in place of L. R. Ehrich, Sister De Lellis Gleason, Secretary, instead of W. E. Barnes. Before the adjournment of the old Board, Doctor Anderson made a motion which was unanimously carried that " a vote of appreciation be tendered to Miss Sarah Callahan, Superintendent and Matron of the Glockner from its opening three years ago, in recognition of the uniform kindliness of her manner, her patience and forbearance with invalids, her self-sacrificing devotion to her duties, her unvarying courtesy and refined behavior to all, leaving with us the impression of an ideal matron and an ideal woman." Miss Callahan later became the wife of Doctor A. J. Savage, a veterinary surgeon and resident of Colorado Springs, where they still reside, excellent members of the Jesuit parish.

A Warranty Deed properly signed, sealed and witnessed was given by the " Albert Glockner Memorial Sanitorium," a corporation duly organized under the laws of the State of Colorado in consideration of six thousand dollars paid to it by The Sisters of Charity of Cincinnati Ohio, a corporation duly organized in virtue of the laws of the State of Ohio." The instrument is signed by Sister Basilia Applegate, President of the

Albert Glockner Memorial Sanitorium. Sister Basilia was first Superior and the Reverend Father Servant, now (1922) the oldest priest in the Colorado Diocese, was the first Chaplain.

Two hundred and fifty-five persons were registered during the opening year; one hundred and twenty-five of these were marked in the records " friends " meaning those who were taken free in obedience to the precept of our Saviour, " Whatever you do to the least of my brethren, etc."

The first two years proved a time of struggle when the Mother-House found it necessary to give relief to the institution. In the summer of 1895 Sister Basilia was succeeded by Sister Fidelis, during whose term Doctor Anderson and some other physicians, for personal reasons, withdrew their patronage. The writer, the Reverend Edward Barry, S.J., from whose account much of this story is taken, was a patient at the time and says " the Sisters did all the nursing as the ' trained nurse ' had not appeared above the horizon in the far West, and that Sister Carmelita was in evidence then as she is now after well-nigh thirty years."

The number of patients was limited. The Very Reverend Doctor Rex, D.D.,S.S., President of the St. John Theological Seminary of the Archdiocese of Boston at Brighton, Massachusetts, was a patient " who succumbed to the white plague " and died the following winter.

The Reverend F. X. Gubitosi, S.J., now (1922) a venerable nonagenarian at Regis College, Denver, was Chaplain, while Father Barry not only survived but entirely recovered from the dread disease.

Sister Ann Xavier succeeded Sister Fidelis in 1897; but the story of the Glockner's dark days, threatened

sale, Bishop Matz's protest, and Sister Rose Alexius' appointment, must be related in the next volume as Sister Anthony's death in December, 1897, closes the scope of Volume Three.

The Reverend John M. Mackey who was endeavoring to clear the Cathedral of the debt assumed by it in connection with the financial trouble, asked the Council to remit the Sisters' salary as a gift towards the fund. His request was granted. On July 19, in the presence of Most Reverend Archbishop Elder and the Reverend Doctor Moeller, the regular election of officers took place:

Mother Mary Blanche Davis, *Mother Superior.*
Sister Charles Regina O'Flynn, *Mother Assistant.*
Sister Pelagia Schrader, *Secretary and Treasurer.*
Sister Maria Teresa O'Donnell, *Procuratrix.*

The World's Fair was being held in Chicago. The Catholic School Exhibit attracted much attention and commendation. After the Most Reverend Archbishop received his invitation to take part in the ceremonies, it occurred to him that such an exhibition would be a splendid means of spreading a knowledge of Catholicity by showing the work done in the educational institutions. The other members of the hierarchy were of a like opinion and all judged, too, that it would be beneficial for those engaged in the work of education to see the magnificent display at Jackson Park, Chicago. Accordingly, band after band of Sisters visited the World's Columbian Exposition during the summer of 1893. Mr. Walsh of the Calumet Tea Company gave the Sisters the use of his home in Hyde Park. Mrs. Walsh had gone with the children to their summer home in Michigan.

St. Bernard School had so increased in number of

pupils that a school at the French Church was opened in September, 1894, in Au Sable, Michigan. As the name implies, this city was built on the sandy shore of Lake Huron and could hardly hope for a permanent existence. At this time, the schools were well attended, but as the timber was cut and the lumber camps removed, Au Sable became in very truth a "Deserted Village" or town. Lovely homes were sold for twenty-five dollars and less. In a short time the cottages that were left standing were covered with sand washed back by the waters of the lake. It was sad to see the church spire rising as it were from a sand dune.

In September of this same year 1894, the boys of the St. Paul School, Cincinnati, were placed under the care of Sisters Adelaide, Eleanor, Ann Agnes and Francis Assisium.

A Fourth-Class Post Office was opened at the Mother House in the Spring of this year. Mother Blanche was appointed postmaster, under her family name Mary Blanche Davis and the post-office was called Mount St. Joseph, Ohio (Hamilton County). On May 22, the Very Reverend Doctor Byrne, President of Mt. St. Mary of the West celebrated his silver Sacerdotal Jubilee. A year previous to this event, he had received from Rome the title of Doctor of Divinity, which his health preventing him from receiving before he left Rome in 1868. On the occasion of conferring the Doctorate, Archbishop Elder gave him an amethyst ring which the Emmitsburg students had given to the Archbishop when he was made Bishop of Natchez. This ring is among the treasures at Mount St. Joseph-on-the-Ohio.

Bishop Byrne was consecrated at St. Joseph Church, Nashville, Tennessee, on July 25, 1894. The Bulls were

received on May 20. Archbishop Elder was the consecrator. Many of the Cincinnati clergy attended the ceremony, glad of the honor conferred on the Rector of the Seminary, but regretting his loss to Cincinnati. He was considered the ideal Seminary rector and it was said it would be much easier to find an Ordinary for Nashville than a President for Mt. St. Mary of the West.

In order to erect the chapel and novitiate, plans of which had been made by A. Druiding of Chicago, the money saved for that purpose was found insufficient and it was necessary to borrow the amount needed or to mortgage the property and thus obtain the required sum. An issue of bonds was also considered and the last method was finally adopted. The issue was for seventy-five thousand dollars in denominations of one hundred and five hundred dollars.

Sister Mary Florence was appointed Mistress of Novices on July 18, 1894. On July 19, the cornerstone of the Chapel of the Immaculate Conception was laid with magnificent ceremonies. Archbishop Elder, Bishop-Elect Byrne, thirty priests, three hundred and fifty Sisters of the community and a large gathering of friends, secular and religious, were present. The trowel used to seal the cornerstone, containing documents, coins and other articles was the one used also for the same purpose in the foundation of the smaller chapel. It has a place of honor among the historic relics. The last day of March, 1895, deprived the community of Mother Josephine Harvey, who died of pneumonia. As Mistress of Novices and Mother Superior, she had most intimate dealings with the entire body of Sisters until her resignation from the office of Mother in 1887. She was a woman of great interior

THE RIGHT REVEREND THOMAS SEBASTIAN BYRNE. D.D.
Bishop of Nashville, Tennessee

piety and learning, one who shunned public notice but who took most active interest in all things pertaining to the community and watched jealously that the spirit of simplicity and religious poverty might not be violated. She died a few days before the sixtieth anniversary of her entrance into the society of the Sisters of Charity at Emmitsburg, Maryland, on April 20, 1835, her sixteenth birthday, when Mother Rose White was Superior. At the close of her novitiate she was sent to teach in St. Paul's School, Pittsburgh, Pennsylvania, and was one of the band transferred to Cincinnati, on the arrival of the Sisters of Mercy to take up the works of that diocese under Bishop O'Connor. Her funeral services took place from the chapel at Mount St. Joseph, on April 2. Archbishop Elder sang Pontifical Mass of Requiem, assisted by the Very Reverend John B. Murray, President of Mt. St. Mary's, the Reverends P. H. Cusack, Louis Vandriss, Doctor Schoenhoeft, Francis A. Wimsey and the Chancellor, Doctor Moeller, as Master of Ceremonies. She was laid to rest beside her life-long friend, Mother Regina Mattingly, in the little cemetery overlooking the Ohio.

Another part of the western country was offering its delights and the great possibility of doing good as a temptation to the Council to send Sisters to Flagstaff, Arizona. Foundations in California had been suggested, also, but Flagstaff, seeming like a part of home with the Babbitt and Metz, the Verkamp, Wessel, Reilly, and Riordan households from Price Hill, Cincinnati, was worthy of consideration. Demands in the diocese were strong and steady and so a mission near the Grand Cañon of the Colorado and the Petrified Forest and the Painted Desert had to be declined. Findlay, Ohio, where the great National Gas Jubilee

was celebrated on June 9, 1885, was now receiving a colony of Sisters. This city was founded by General Joseph Findlay who had been Mayor of Cincinnati during the years 1805 and 1806 and again in 1810 and 1811. He was Brigadier General in the War of 1812, and erected Fort Findlay near the site of the town which bears his name. Sisters Roberta, Maria Celestia, Hildegarde, Edward and Leo Vincent opened the school in September, 1896. Sisters Mary Eulalia, Magdalena, Mary Philip, Octavia and Evarista and Sisters Carlotta, Maria Vincent, Mary Michael and Mary Stephen opened schools at Ashtabula, Ohio, and Huntington, West Virginia, at the same time. The former lasted but one year and the latter closed after two years. The pastors found themselves unable to meet the expenses.

In the midst of preparations for school commencements and spiritual retreats, the news was flashed over the telegraph wire from Santa Fé that "The Sanitorium was burned to the ground."

In the course of a few days it was learned that fire was discovered in the south-east corner of the roof of the new building. The water pressure was not sufficient to force the water to the third story, therefore the building was doomed. The insurance was only eleven thousand dollars, as several policies had expired a few days earlier. Sister Victoria, the superior, came to the Mother-House to consult with the Council about rebuilding. She stated that the day following the burning of St. Vincent Sanatorium, Archbishop Chapelle had said that if the community would not rebuild, he would ask some other Sisters to do so. Sister Victoria was unwilling to take the burden of raising means for the purpose, although many generous offers had been made and all felt that the time to make an

effort was while sympathy was aroused. The Mother-House was neither able nor willing to build up Santa Fé, a second time, so Sister Victoria was directed to return to New Mexico and to place before Archbishop Chapelle the decisions of the Council and await his pleasure. A few weeks later the Archbishop made a trip to the East, called at the Mother-House and then went to Mt. St. Vincent-on-the-Hudson and to Emmitsburg, but neither community accepted His Grace's propositions.

The little cemetery at Mount St. Joseph was consecrated by the Chaplain, Reverend Louis Vandriss on June 18. On July 20, — St. Vincent's day falling on Sunday — the community election took place in presence of the Most Reverend Archbishop and Father Vandriss, the chaplain. The choice was as follows:

Mother Mary Blanche Davis, *Mother Superior.*
Sister Gabriella Crow, *Mother Assistant.*
Sister Mary Agnes McCann, *Secretary and Treasurer.*
Sister Margaret Mary Ryan, *Procuratrix.*

When the Sisters assembled in the Chapel, the Archbishop announced the names and the Te Deum was sung while the retiring officers escorted their successors to their places in the Chapel. The meeting of the two Councils, the old and the new, took place on July 24, when a report was read by the treasurer of the previous term, Sister Pelagia Schrader.

Sister Charles Regina was appointed Directress of the Parochial Schools in charge of the community.

In October, the financial management of the St. Joseph Orphanage was placed in the hands of a committee. During the protracted court proceedings result-

ing from the financial troubles of the diocese the burden had been carried by the Sister in charge of the institution, but now the gentlemen of the two benevolent associations, St. Peter and St. Joseph, took full charge of building an addition and of attending to all necessary supplies. Various bequests had been made to the orphanage and these together with the funds of the two societies provided means for carrying on the good work.

The Reverend A. A. Siebenfoercher, on March 25, 1897, asked for Sisters to take charge of a Hospital which he had dedicated to his patron St. Anthony. Sister Gabriella, who was sent to consult with the Reverend Father about this foundation, reported favorably and Sisters Maria Teresa, Chrysostom and Mary Ida took possession on April 11.

The Feast of the Guardian Angels of this year, October 2, 1897, was the twenty-fifth anniversary of Mother Mary Blanche's entrance into the community, therefore, her Silver Jubilee. The event was celebrated at the Mother-House, the day opening with High Mass sung by the chaplain, Father Vandriss. The unfinished auditorium was made resplendent with golden-rod and other autumn flowers in preparation for the entertainment given in the afternoon. There were addresses in verse, and lovely music, vocal and instrumental. At the end of the performance, a pouch said to contain "Klondike Nuggets" was presented. This gift was to aid in securing the great desire of Mother Blanche's heart, just then, an abundant water supply for the Mother-House and it was obtained by means of a system of tanks which received all the water, rain or snow, which flowed from the extensive roof deck. This Silver Feast was opportune, suggesting desirable and useful

gifts of furniture and furnishing for the east wing now nearing completion. The chapel was to remain unfinished, but the infirmary, novitiate, offices and community-room, were almost ready for use. Only a decade of years had passed since the burning of the stone house, and a building five hundred feet long with wings had taken its place. A note of thanksgiving was predominant in the Jubilee celebration.

On the Feast of the Immaculate Conception, December 8, 1897, Sister Anthony O'Connell died at the St. Joseph Infant Asylum, Norwood, near Cincinnati, Ohio. She was born on the Feast of the Assumption, 1814, so she came into the world and departed from it under the auspices of the Blessed Virgin Mary, Mother of God. She died after a very brief illness, of pneumonia. At the first intimation of her serious condition, Mother Mary Blanche and Sister Mary Agnes went from the Mother-House and were in the sick room but a short while when Archbishop Elder and Reverend Doctor Moeller arrived. She was perfectly conscious and showed her appreciation of His Grace's visit and blessing. She died about an hour after his departure — at 5:30 o'clock. High Mass of Requiem was sung for her at the Infant Asylum on Friday morning and as the Archbishop had requested that the funeral services be celebrated at the Cathedral on Saturday morning, the newspapers announced that "the Angel of the Battlefield lay in state at St. Joseph's Maternity Hospital and Foundling Asylum which was the Mecca for hundreds of sorrowing pilgrims." Masses were said on Friday in many of the churches throughout the country for the soul that never found repose on earth as long as misery was manifest. The last sad rites were carried out at the Cathedral Saturday morning with all

the glorious pomp of the Catholic Church, in which there had been no nobler worker.

At 9:30 o'clock every available seat in the large Cathedral was filled, hundreds choked up the aisles and hundreds more unable to gain admission thronged over the broad stone steps. There were no official pall-bearers but the casket severely draped with black crêpe was brought in from St. Joseph's Infant Asylum and carried into the church followed by scores of Sisters of Charity of the same sisterhood to which Sister Anthony belonged. The only ornament on the top of the casket was a silver crucifix, over which was laid the tribute of Mrs. John Boyle and Doctor T. C. Minor, a bouquet of pale roses and a sheaf of wheat.

An honorary escort of members from Lytle Post G.A.R. guarded the remains and among the thousands of sincere mourners, were many thousand G.A.R. badges, worn by representatives from the other G.A.R. Posts. . . . Near the altar were two battle flags draped in mourning and borne by G.A.R. veterans. Mozart's requiem was sung by the full Cathedral choir.

Bishop Thomas Sebastian Byrne came from Nashville to preach the funeral sermon, a masterly and eloquent discourse. He read from the Epistles of St. Paul, II Corinthians Chapter IV., verses 12–17, and Apoc. Chapter XXI., 21–27. The opening words of the sermon were:

" My dear Brethren — We are gathered today in this venerable temple of God to pay the last tribute of love and reverence to all that is mortal of Sister Anthony and to offer the Holy Sacrifice of the Mass and the prayers of the faithful for the repose of her soul. She has been a familiar figure in this city for half a century and she is revered by its citizens of every class and creed.

Her noble holy life, her boundless charity and her good deeds have been and are the theme of every tongue. Her name has grown to be a household word and her fame as the 'Angel of the Battlefield' is as wide as the continent. All loved and revered her in life, all honor and mourn her now that she is dead. Her name will long live in the hearts of a grateful people and the monuments which her zeal called into existence and fostered will be a perpetual tribute to her memory and will speak in accents more articulate than words the praises of her noble life," etc.

Solemn Pontifical High Mass of Requiem was celebrated by the Most Reverend Archbishop, assisted by the Very Reverend John B. Murray, president of Mt. St. Mary's Seminary, as archpriest: the Reverend Michael J. O'Connor, S.J., President of St. Xavier College and the Reverend F. O'Brien of Kalamazoo, Michigan, as deacons of honor: the Reverend J. Van Krevel, S.J., pastor of St. Xavier Church, as deacon and the Reverend Eugene Davis as sub-deacon of the Mass. The Reverends H. Moeller, D.D., and J. M. Mackey, Ph.D., were masters of ceremonies: Seminarians filled the minor offices and a great number of the clergy was present. After Mass the Most Reverend Archbishop gave the last absolution and made a short address. The last journey was then made to the Mother-House in Delhi township where Sister Anthony was placed beside her early companions, Mother Josephine and Regina, to await the resurrection. The notice given to Sister Anthony by the press, not only of Cincinnati and Ohio, but throughout the country, was a great surprise to the Sisters of her community. Thirty years had passed since the Civil War in which she won well-merited fame, fifteen years of

retirement had preceded the last great summons and during those fifteen years, no life could have been lived more simply, more peacefully, more prayerfully, yet the greatest heroes never called forth more eulogistic expressions and deeper regret. All her sayings and doings were written to be read with fresh ardor by those who knew her and to be learned for the first time by those who had not the honor and pleasure of knowing her. That she was a remarkable woman is evident on every page of her biography. She made friends and bound them to her forever, and, yet, these friendships were not personal but centered in the works which she represented.

Only recently a book published in 1915 by Lieutenant Colonel Fielding H. Garrison, M.D., has come to our notice, and later, a volume presented by the author, in which we find much interesting matter, relating to Sister Anthony and the old St. John Hospital. The book is called *John Shaw Billings — A Memoir.* From it we learn that John Shaw Billings passed his examination to enter Miami University at Oxford, Ohio, in 1852, and took his degree of Bachelor of Arts in 1857. With testimonials from the president, J. W. Hall, from the professor of Greek, Charles Elliott, and from the professor of mathematics, R. W. MacFarland, he matriculated at the Medical College of Ohio in 1858, the tenth medical college founded in this country and the second established west of the Alleghanies (Jan. 19, 1819). The Transylvania University of Lexington, Kentucky, was the first. The Miami Medical College had just combined with the Ohio Medical College, when John Shaw Billings entered the school in 1858, and the leading members of the faculty were George C. Blackman, professor of surgery, and James Graham, professor of materia medica.

During 1858 and 1859 Doctor Billings was interne at the St. John's Hospital. Of this he writes, "The old St. John's, too, with its grassy slopes and the great trees in front, and with Sister Anthony and her devoted band of helpers, remains a vivid picture."

Doctor Garrison says:

"While in residence at the former institution St. John's he met one who, with her sister ministrants became a constant and loyal friend in after-life. This was Sister Anthony O'Connell who had been in charge of old St. John's since 1856, and who, with her sister ministrants, began to take a kindly interest in the young student who had come to live and work among them. It is said that his grave serious ways, his austere life, the look of mild melancholy in his blue eyes, won their regard in such wise that he became known among these ladies as 'St. John of the Hospital.' They became greatly attached to him in a sisterly way, and later took pleasure in making beautiful embroidered things for his infant daughter. With Sister Anthony he maintained a life-long friendship."

Doctor Billings was professor of anatomy in the Medical College of Ohio in 1860. He was beginning surgical practice with Doctor Blackman who had already proposed making him a partner. "Had this come to pass," Doctor Garrison says, "Doctor Billings would no doubt have become one of the leading surgeons of Cincinnati and of the United States." The Civil War directed his fortunes and career to their true course. In 1861 he was invited to appear before the Examining Board in Washington for admission to the Hospital Corps of the United States Army[1] and passing first in the list of candidates was appointed First Lieutenant and Assistant Surgeon on April 16, 1862. He accepted

[1] Garrison, *John Shaw Billings*, pp. 13–18, N. Y., 1915.

the appointment on July 16, and this, according to General Woodhull, one of his colleagues in the field, "was his offering, not to politics nor to sectionalism, but to the country. Those young men of 1861 who laid their professional gifts upon the military altar were no less patriotic than the other ingenious youths whose immediate duty was combat with arms." He was in charge of Cliffburne Hospital, near Georgetown, D. C. Fifteen Sisters of Charity were employed as nurses: they prepared all extra articles of diet. "Of their services and conduct I can speak only in terms of the highest praise." Doctor Billings was assigned to the Surgeon-General's office on December 21, 1864, Medical Inspector of the Army of the Potomac and there developed his remarkable talent for organization and administration. He was on continuous duty in the Surgeon-General's Office for thirty years until his retirement at his own request from active service in the Army on October 1, 1895. About 1870, he was placed in charge of the collection of books known as the Library of the Surgeon-General's Office, which was the starting point of his work in medical bibliography, the *Index Catalogue*. The Secretary of the Treasury borrowed him to inspect the Marine Hospital Service throughout the country and between 1870 and 1875 he published many volumes of reports on *Barracks and Hospitals* and *The Hygiene of the United States Army*. He became a national authority on hygiene. In 1875 his plans for the construction of the proposed Johns Hopkins Hospital were selected by the Trustees of the Foundation as the best, and for the next twenty-five years he was actively engaged in its construction and organization.[1] As writer and lecturer he seemed to have no leisure.

[1] Garrison, *op. cit.*, pp. 22, 74, 157–213.

Honors were heaped upon him and degrees conferred by the great Universities of Europe. He was professor of hygiene in the University of Pennsylvania after his voluntary retirement from the Surgeon-General's Office, but was very soon sought to take the office of director and librarian for the New York Public Library which was to be placed on a footing with the British Museum and the Bibliothèque Nationale of France. While engaged on this gigantic work he became associated with the Carnegie Institute in Washington. On May 23, 1911, the New York Public Library was formally opened to the public. On Monday, November 11, 1902, the cornerstone had been laid. Archbishop Farley had made the closing prayer at both ceremonies. A description of the library, published in the *Century Magazine* for April, 1911, was Doctor Billings' last contribution to literature. A bibliography of his writings between 1861–1913 has been prepared by Miss Adelaide R. Hasse, Chief of Division of Public Documents, New York Public Library, and gives a list of one hundred and seventy-one subjects treated by him.

Garrison, *op. cit.*, pp. 247–249.

MORTUARY LIST

1870–1897

"And I heard a voice from heaven saying to me, Write, blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them."

Apoc. XIV. 13.

1870	March	11	Sister	Maria Louise Hughes
1871	October	4	"	Mary Blanche O'Keefe
1872	April	20	"	Scholastica Coen
"	May	18	"	Lawrence Donaher
"	July	20	"	Loyola Feeley
"	November	21	"	Sophia Gillmeyer
1873	July	25	"	Barbara Weyand
"	August	31	"	Laurentia Kane
1875	February	11	"	Eusebius Levy
1876	December	30	"	Irene Campbell
1878	March	1	"	Bertha Tracy
"	August	6	"	Mary Regis Shanahan
"	October	16	"	Etienne Bonner
1879	February	13	"	Isidore Fagin
"	July	22	"	Patricia O'Connell
"	November	14	"	Christine Dorn

1880

1880	June	11	Sister	Mary James Ament
"	August	3	"	Francis Gonzaga Lynch
1881	January	1	"	Agnes Louise Hall
"	February	5	"	Celestine Blake
"	October	27	"	Mercedes Baca
"	December	15	"	Ernestine Wells
1882	July	19	"	Celestia Corbett
"	August	13	"	Columba Mulvihill
"	September	11	"	Perpetua Maher
"	November	29	"	DeSales Brady
1883	March	21	"	Maria Alphonse McCabe

1883	June	4	Mother Regina Mattingly
1884	March	18	Sister Martha Goodin
"	August	17	" Mary Esther Fleming
885	June	2	" Mary John Grimm
"	August	21	" Rose Angela Leneighan
"	August	22	" Mary Josephine Erwin
"	November	2	" Mary Rosaire Coyle
"	December	29	" Dorithea McCormick
1886	January	2	" Georgiana Lynch
"	April	5	" Mary Inez Kinsella
"	May	28	" Mary Lucy Feighan
"	June	22	" Euphemia O'Connor
"	September	3	" Louise Barron
"	December	25	" Mary Zoe Shea
1887	January	22	Hermana Maria Teresa Otero de Chavez
"	January	29	Sister Gonzaga Sheehan
"	March	29	" Williamanna McLaughlin
"	April	14	Hermana Dolores Gutieres de Baca
"	April	17	Sister Eustacia Foley
"	May	1	" Barbara Madden
"	June	19	" Augustina Jacobs
1888	April	14	" Alicia Cullinan
"	June	11	" Gervase Rooney
"	July	25	" Ermina O'Connor
"	September	17	" Ann Aloysia Bannon
1889	May	21	" Mary Carlos Gillespie
"	June	12	" Mary Regis Quinlan
"	July	28	" Cecilia Buffington
"	August	5	" Joseph Maria Crowley
"	August	25	" Crescentia Devanney
"	September	16	" Stanislaus Ferris
"	September	25	" Mary Bridget Healy
"	December	29	Mother Aloysia Lowe (Pittsburgh)

1890

1890	January	19	Sister Columba Lynch
"	February	10	" Ann Mary Devine
"	July	8	" Mary Liguori Heintz
"	July	26	" Celestia Geatty
"	September	19	" Francis Hoey
"	October	8	" Symphorosa Bailey

1890	October	9	Sister Mary Callista Brellahan
1891	April	9	Mother Mary Paul Hayes
"	June	12	Sister Francis Regis McCrohan
"	July	4	" Beata Guise
"	July	4	" Oswald Draine
"	July	5	" Clement Doyle
"	September	28	" Mary Urban Daily
1892	January	12	" Dominic Cody
"	February	28	" Loyola Scheer
"	May	23	" Mary Ann Corcoran
"	August	1	" Francesca Cannon
"	August	18	" Mary Jerome Clark
"	October	4	" Juliana Butler
"	December	13	" Aloysia Lambert
1893	July	23	" Rosina Koch
"	August	23	" Octavia McKenna
"	November	23	" Placida Thornbury
"	December	8	" Teresa Hyde
"	December	19	" Thais Conroy
1894	March	27	" Donata Apodaca
"	May	16	Mother Ann Regina Ennis (Pittsburgh)
"	August	21	Sister Mary Francis Cassidy
"	August	28	" Scholastica Finnerty
1895	March	31	Mother Josephine Harvey
"	April	11	Sister Alberta Owens
"	June	4	" Benita Colville
"	December	7	" Mary Dominic Walsh
1896	January	31	" Mary De Sales Smith
"	February	6	" Maria Kavanagh
"	February	13	" Mary Magdalen Rikhoff
"	April	2	" Aquinata Monaghan
"	June	17	" Joanna Cushing
"	June	19	" Genevieve Spitznagle
"	July	1	" Maria Magdalen Droste
"	July	14	" Marie Estelle Evans
"	November	16	" Clotilda Cain
"	November	19	" Alphonse Gordon
"	December	30	" Mary Bernardine Pulcher
1897	January	4	" Josetta Quirk
"	April	3	" Mary Pacifique Flood
"	May	25	" Mary Grace Long
"	July	14	" Elizabeth Brannan

1897	September	17	Sister Rose Agnes McMenamy
"	October	12	" Ann Agnes Orlett
"	December	8	" Anthony O'Connell
"	December	18	" Maria Josepha Schlosser

LIST OF INSTITUTIONS OPENED

1870–1897

St. John Novitiate	Altoona, Pennsylvania	August 11, 1870
St. Joseph Academy	Trinidad, Colorado	February 6, 1870
St. Joseph Parochial School	Trinidad, Colorado	February 6, 1870
St. Lawrence School Price Hill	Cincinnati, Ohio	September 1, 1870
St. Boniface School	Piqua, Ohio	September 1, 1870
St. Augustine School	Kalamazoo, Michigan	September 1, 1870
St. James School	Bay City, Michigan	September 1, 1873
St. Joseph Infant Asylum	Bond Hill, Ohio	September 1, 1873
St. Anthony Institute	Kenton, Ohio	September 1, 1874
St. Mary School	Lansing, Michigan	September 1, 1874
St. Joseph School (Boys)	Dayton, Ohio	September 1, 1874
St. Bernard School	Alpena, Michigan	September 1, 1875
St. Mary School	Marion, Ohio	September 1, 1875
Holy Angels School	Sidney, Ohio	September 1, 1875
St. Francis de Sales School East Walnut Hills	Cincinnati, Ohio	September 1, 1875
St. Boniface School Cummisville	Cincinnati, Ohio	September 1, 1875
St. Xavier School	Cincinnati, Ohio	September 1, 1879
Immaculata School Mt. Adams	Cincinnati, Ohio	September 1, 1879
St. Andrew School	Grand Rapids, Michigan	September 1, 1879
St. Raphael School	Springfield, Ohio	September 1, 1879
St. Mary School (English)	Piqua, Ohio	September 1, 1879

St. Brigid School	Xenia, Ohio	January 1, 1879
Sacred Heart School	Au Sable, Michigan	September 1, 1879
St. Bernard School (German)	Springfield, Ohio	September 1, 1880
St. Philip Neri	Albuquerque, New Mexico	September 1, 1881
Sacred Heart School	Denver, Colorado	September 1, 1882
St. Mary Hospital	Pueblo, Colorado	September 1, 1882
St. Joseph School	Springfield, Ohio	September 1, 1883
San Miguel School	San Miguel, New Mexico	September 1, 1884
St. Mary School	Hamilton, Ohio	September 1, 1884
Holy Family School Price Hill	Cincinnati, Ohio	September 1, 1887
Springer Institute (Cathedral)	Cincinnati, Ohio	September 1, 1887
Saints Peter and Paul (Jesuit)	Detroit, Michigan	September 1, 1888
St. Aloysius School	Detroit, Michigan	September 1, 1888
St. Anthony School	Madisonville, Ohio	September 1, 1888
St. John School	Greenville, Ohio	September 1, 1888
St. Rose School	Lima, Ohio	September 1, 1888
Immaculate Conception School	Niles, Michigan	September 1, 1888
Holy Cross School, Mt. Adams	Cincinnati, Ohio	September 1, 1888
St. Vincent Academy	Albuquerque, New Mexico	September 1, 1888
St. Brigid School	Cleveland, Ohio	September 1, 1889
St. Elizabeth School	Norwood, Ohio	September 1, 1889
San Rafael Hospital	Trinidad, Colorado	September 1, 1889
St. Mary School	Jackson, Michigan	October 1, 1889
St. Patrick School	Pueblo, Colorado	September 1, 1890
St. Leo School	Detroit, Michigan	September 1, 1890
Mt. St. Gregory Seminary	Cedar Point, Ohio	September 1, 1891
School of the Immaculate Conception (Cathedral)	Denver, Colorado	September 1, 1891
The Glockner Sanitorium	Colorado Springs, Colorado	March 20, 1893
French School	Au Sable, Michigan	March 31, 1893
St. Paul School	Cincinnati, Ohio	September 1, 1894

St. Michael School	Findlay, Ohio	September 1, 1895
Mother of Sorrows School	Ashtabula, Ohio	September 1, 1895
St. Joseph School	Huntington, West Virginia	September 1, 1895

MEMBERS OF THE SISTERS OF CHARITY OF CINCINNATI, OHIO

1870–1897

1871	January	3	Sister Mary Bertha Tracy
"	July	9	" Delphina Hannan
"	"	9	" Mary William Duffy
"	September	21	" Mary Cecilia Buffington
1872	May	21	" Thecla Been
"	May	21	" Thais Conroy
"	June	26	" Lawrence McEnneny
"	October	1	Mother Mary Blanche Davis
"	"	1	Sister Helena Bann
1873	January	3	" Rose Angela Leneighan
"	"	3	" Augusta King
"	February	11	" Barbara Weyand
"	March	7	" Agnes Louise Hall
"	June	26	" Barbara Madden
"	"	29	" Berchmans Andrews
"	"	30	" Michaella Buck
"	"	30	" Scholastica Finnerty
"	July	9	" Loyola Scheer
"	August	18	" Mary Loretto Henson
"	September	25	" Coaina McCadden
"	December	25	" Gertrudes Duran
1874	March	12	" Rosina Koch
"	"	12	" Ann Louise Swigler
"	April	9	" Mary Celestia Corbett
"	May	6	" Mary Regis Shanahan
"	"	12	" Marie Estelle Evans
"	"	21	" Mary Christine Dorn
"	June	6	" Mary Gregory Gale
"	"	11	" Rufina McLaughlin
"	July	1	" Euphemia O'Connor
"	"	12	" Henrietta Hebert
"	"	12	" Odilla Herbst

1874	October	1	Sister	Laurentia O'Donnell
"	November	24	"	Rebecca Connors
"	December	8	"	Clarence Boyle
1875	January	4	"	Ann Alexius Gorman
"	"	11	"	Laurentine Woodard
"	"	23	"	Sophia Leary
"	March	25	"	Mary Thomas Nestor
"	"	25	"	Eusebius Tansey
"	"	29	"	Claudia Dwyer
"	April	1	"	Mary Edward Lenihan
"	May	20	"	Mary Jerome Clark
"	August	11	"	Josefa Duran
"	September	1	"	Ann de Sales Degnan
"	"	1	"	Mary George Butler
"	"	14	"	Ann Xavier Magivney
"	"	15	"	Mary de Pazzi McInnerney
"	"	23	"	Mary Sebastian Van Trine
"	"	24	"	Rose Gonzaga Price
"	"	28	"	Rose Maria Doman
"	October	7	"	Magdalena Carroll
"	"	9	"	Florentine Hynes
"	December	8	"	Huberta O'Brien
1876	January	1	"	Francis de Chantal Woodruff
"	March	25	"	Louis Gonzaga Hobring
"	April	12	"	Flavia Corbett
"	July	6	"	Mary Clare Hanna
"	"	25	"	Charles Regina O'Flynn
"	September	8	"	Mary Collette Hoctor
"	November	30	"	Alicia Cullinan
1877	May	12	"	Maria Louise Hebert
"	"	12	"	Agnes Maria Maher
"	June	21	"	Mary Beata Guise
"	July	7	"	Constance McKeown
"	"	7	"	Irene Grauten
"	"	7	"	Ernestine Wells
"	"	9	"	Rose Agnes O'Brien
"	"	19	"	Francis Adelaide Engel
"	August	22	"	Alma Nieman
"	September	8	"	Mary Josephine Erwin
"	"	20	"	Maria Gertrude Gilligan
"	October	14	"	Mary Charles Whelan
"	November	22	"	Mary Leo Brophy
"	December	8	"	Mary Emily Egan

1878	January	1	Sister Carlotta Freeman
"	"	23	" Mary Regina Manly
"	May	1	" Maria Alphonse McCabe
"	"	24	" Angela Murphy
"	June	5	" Maria Stanislaus Karpus
"	"	22	Mother Mary Florence Kent
"	July	11	Sister Lucia Gleason
"	"	20	" Anna Meyers
"	"	30	" Teresa Vincent Orlett
"	August	1	" Mary James Ament
"	September	8	" Ann Vincent Ruby
"	"	8	" Columba Mulvihill
"	October	21	" Mercedes Baca
"	"	24	" Geraldine Rooney
"	November	1	" Marcelline McLaughlin
"	"	1	" Mary Oswald Draine
"	"	11	" Mary Regis Quinlan
"	December	31	" Angelica Ortiz
1879	February	1	" Eleanor Gloeckner
"	"	4	" Isidore Clifford
"	April	20	" Dolores Byrne
"	"	20	" Hilda Hoctor
"	"	24	" Nolasco O'Connor
"	"	30	" Mary Simeon Leonard
"	"	30	" Leona Murphy
"	March	17	" Albertina Ford
"	June	19	" Placida Thornbury
"	July	1	" Renetta Hughes
"	"	3	" DeLourdes Simmington
"	August	12	" Margaret Scherer
"	September	21	" DeLellis Gleason
"	October	6	" Annina Gangloff
"	November	18	" Carmelita Golden
"	December	8	" Maria Josepha Schlosser
1880	January	1	" Hieronyma Ryan
"	"	1	" Francis Regis McCrohan
"	February	10	" Mary Pius Hanly
"	"	28	" Mary de Sales Leheny
"	June	11	" Maurice Raleigh
"	"	30	" Ignatio Ortigo
"	July	20	" Eveline Dee
"	"	31	" Mary Gonzaga Langelier
"	"	31	" Lumina Cochran

1880	August	5	Sister	Patricia Snee
"	"	16	"	Pancratia Breen
"	September	8	"	Mary Alacoque Callaghan
"	October	7	"	Louis Regina Brannan
"	"	11	"	Modesta Shea
"	"	13	"	Agnes Louise Finnelly
"	December	8	"	Rosalia McAvoy
1881	February	2	"	Maria Teresa Otero de Chavez
"	April	20	"	Clementina Corby
"	"	20	"	Anacletus Murphy
"	"	20	"	Georgiana Lynch
"	"	21	"	Aurelia Murphy
"	"	30	"	Laetitia Rolandelli
"	May	3	"	Madeleine Moloney
"	"	16	"	Angeline Terres
"	August	29	"	Mary Aloysia Ryan
"	"	31	"	Celestine Malone
"	September	18	"	Gervase Rooney
"	October	6	"	Ernestine Foskey
"	"	13	"	Redempta Coogan
"	"	17	"	Bernardette Scherer
"	November	1	"	Elzear Moloney
1882	January	4	"	Athanasia O'Leary
"	"	7	"	Adriana Finneran
"	"	13	"	Damian Rooney
"	February	2	"	Anselma Desmond
"	March	30	"	Electa Sullivan
"	May	13	"	Mary Louise Koch
"	"	25	"	Rosetta Higgins
"	June	6	"	Mary Berchmans McDermott
"	"	9	"	Emerentiana Corby
"	"	9	"	Francis Hoey
"	"	9	"	Mary Victor Lynch
"	"	10	"	Eustacia Foley
"	"	30	"	Juliana Butler
"	August	22	"	Mary Vincent McGree
"	September	21	"	Perpetua McBride
"	October	5	"	Celestia Geatty
"	"	20	"	Amelia O'Brien
"	November	15	"	Mary Edmund Ottman
"	"	15	"	Donata Apodaca
"	"	21	"	Theodora Cline
"	December	10	"	Imelda Fitzpatrick

1882	December	25	Sister	Mary Pauline Crane
1883	February	2	"	Hilary Smith
"	"	3	"	Maria Alphonse McMahon
"	"	7	"	Ann Dominic McIntyre
"	"	22	"	Bonaventure Caulfield
"	March	29	Mother	Mary Bertha Armstrong
"	April	10	Sister	Mary Esther Fleming
"	"	15	"	Mary Edith Wood
"	"	16	"	Antonine Seery
"	May	1	"	Olivia Lefevre
"	"	30	"	Columba Lynch
"	"	30	"	Generosa Quinn
"	June	6	"	Leo Vincent Forbing
"	"	15	"	Mary Bridget Healy
"	"	15	"	Rita Moloney
"	"	15	"	Adolpha Kortlander
"	July	8	"	Crescentia Devanney
"	"	8	"	Cosmas Halpin
"	"	20	"	Mary Cornelia Long
"	"	26	"	Borromeo McCarthy
"	August	15	"	Henry Maria Moeller
"	"	15	"	Eloisa Montano
"	September	8	"	Mary Ida Dean
"	"	18	"	Immaculata D'Arcambal
"	October	2	"	Wilhelma Dennedy
"	"	11	"	Teresa Joseph Finnegan
"	"	11	"	Mercedes Shields
"	"	11	"	Mary Paula Sullivan
"	November	1	"	Marie Antoinette McCartin
"	"	12	"	Clara Louise Favret
"	"	21	"	Mary Borgia Brady
1884	January	3	"	Moira Lynch
"	February	15	"	Florian Crowley
"	March	25	"	Mary Sulpice Fromeyer
"	May	8	"	Mary Basil Gallagher
"	"	8	"	Corsina Favret
"	June	25	"	Martha Sullivan
"	July	3	"	Francis Aloysia Matthews
"	"	30	"	Roberta Sullivan
"	"	31	"	Alberta Owens
"	August	5	"	Marie Rosaire Coyle
"	September	25	"	Marguerite Cuerier
"	"	25	"	Mary Dorithea McCormick

1884	October	24	Sister	Mary Veronica Crawford
"	November	1	"	Mary Fabian Manley
"	"	1	"	Desideria Jaramillo
"	"	25	"	Mary Martin Whalen
"	"	25	"	Melita Howard
"	"	26	"	Mary James Hoar
"	December	8	"	Mary John Sullivan
1885	January	6	"	Mary Liguori Heintz
"	"	6	"	Mary Adelaide Dilhoff
"	February	19	"	Mary Boniface Keough
"	March	25	"	Mary Neri Mulvihill
"	"	25	"	Mary Benita Colville
"	April	1	"	Mary Zoe Shea
"	May	8	"	Mary David McKittrick
"	"	14	"	Mary Assumpta Seerey
"	"	14	"	Anselm Burke
"	"	24	"	Innocentia Crane
"	June	13	"	Rose Angela Sintker
"	"	12	"	Francis de Sales Woodruff
"	August	15	"	Mary Josephine Daly
"	October	17	"	Irenaea Fahey
"	"	17	"	Annunciata Gleason
"	"	19	"	Vincent de Paul Conlon
"	November	1	"	De Sales Smith
"	"	10	"	Mary Andrea Cashman
"	"	23	"	Marie Cuerier
"	"	25	"	Mary Philomena Stuntebeck
"	December	8	"	Georgiana Walters
1886	January	6	"	Simplicia Quirk
"	"	21	"	Regina Daly
"	March	25	"	Benigna Kirrens
"	"	25	"	Mary Lucy O'Gara
"	May	16	"	Helen Maria Cramsey
"	June	21	"	Louise Vaughn
"	"	30	"	Euphemia Hayes
"	July	8	"	Mary Eulalia Jenkins
"	August	2	"	Mary Mark Hayes
"	September	8	"	Mary Baptist Ryan
"	October	2	"	Mary Stella Herns
"	"	2	"	Mary Julia Drolet
"	"	4	"	Mary Inez Cuppy
"	"	6	"	Ludovica Zoller
"	"	30	"	Mary Justine Masterson

1886	November	1	Sister	Mary Carmel Kennedy
"	"	8	"	Lucia Walsh
"	December	7	"	Gonzaga Scott
"	"	8	"	Natalia O'Connor
1887	January	6	"	Joseph Maria Crowley
"	"	7	"	Rose Vincent Halloran
"	February	2	"	Sylvanus Croften
"	"	21	"	Rose Alexius Broderick
"	"	24	"	Rose Agnes McMenamy
"	April	6	"	Louis Maria Ferrick
"	"	13	"	Symphorosa Bailey
"	May	2	"	Augustina Harmeyer
"	"	6	"	Mary Seraphine Kennedy
"	"	26	"	Mary Angela McDermott
"	June	9	"	Teresa Mary O'Gara
"	"	15	"	Maria Ignatia Callaghan
"	July	30	"	Mary Rosaire Bowman
"	"	31	"	Mary Patricia Connelly
"	August	15	"	Mary Genevieve Dodds
"	October	15	"	Francis Gonzaga Dugan
"	"	21	"	Mary Agatha McDonough
"	"	25	"	Clara Vincent Siegel
"	November	9	"	Marie Aloysia Dee
"	"	21	"	Stanislaus Kennedy
"	December	2	"	Mary Winifred Dwyer
"	"	7	"	Mary Joachim McPhee
1888	January	4	"	Dorithea Stutty
"	"	7	"	Eustacia Porter
"	February	2	"	Mary Helena Collins
"	March	6	"	Mary Leona Shugrue
"	"	6	"	Callista Brellahan
"	"	6	"	Mary Monica Brennan
"	"	25	"	Mary Ricorda Hickey
"	"	25	"	Marianna Judge
"	May	8	"	Maria Josetta Quirk
"	"	10	"	Agnes Aloysia Scott
"	"	22	"	Mary Alexine Byrne
"	July	7	"	Mary Gervase Risley
"	"	8	"	Mary Gertrude McAtee
"	"	8	"	Mary Victoria Durigan
"	"	8	"	Mary Isabella Riordan
"	August	15	"	Mary Bernardo McAtee
"	"	15	"	Marie Elizabeth Hauer

1888	September	8	Sister	Mary Aquinas Behan
"	"	8	"	Marie Blanche Kinney
"	"	8	"	Mary Lorenzo Harten
"	"	8	"	Mary Nathaniel Cullen
"	October	2	"	Marie Hortense Flajole
"	"	2	"	Germanus Hayes
"	November	12	"	Aloysia Lambert
1889	January	20	"	Maria Agnes Fruh
"	"	22	"	Mary Teresa Troy
"	March	19	"	Joseph Carroll
"	"	19	"	Mary Beatrice Veerkamp
"	"	19	"	Ermina O'Brien
"	"	19	"	Mary Bernadette Lynch
"	April	22	"	Ignatius Loyola Corrigan
"	May	1	"	Mary Michael Heaphy
"	"	1	"	Mary Magdalene Rikhoff
"	"	8	"	Joseph Maria Dwyer
"	"	28	"	Mary Cecilia Kessler
"	September	8	"	Thomasine McQuillan
"	"	8	"	Marie Bernadette Pulcher
"	"	8	"	Francis Borgia Dutmer
"	"	8	"	Aloysius Gonzaga Ruehle
"	"	8	"	Stanislaus Kostka Schaefer
"	"	8	"	Catherine Sienna Connell
"	October	1	"	Mary Angelica Cooney
"	"	2	"	Maria de Paul Schaefer
"	"	17	"	Mary Patrick McNally
"	"	20	"	Mary Xavier Smyth
"	November	1	"	Mary Anthony Foley
"	December	8	"	Mary Regis O'Hern
"	"	17	"	Mary Raphael McEvoy
1890	February	2	"	Mary Matthew Barrett
"	March	19	"	Mary Madeleine Reilly
"	"	25	"	Louis Angela Coleman
"	"	25	"	Maria Gonzaga Coleman
"	April	3	"	Mary Cyprian Moriarty
"	May	29	"	Mary Liguori Fitzpatrick
"	"	30	"	Celestia Smith
"	June	23	"	Margaret Louise Carr
"	August	21	"	Mary Eustelle McMullen
"	September	8	"	Marie de Chantal Bien
"	"	8	"	Rose de Lima McCarthy
"	"	8	"	Ludwina Kessler

1890	September	11	Sister	Francis Stace
"	October	2	"	Aquinata Monaghan
"	"	2	"	Mildred Cosgrove
"	"	11	"	Mary Bridget Clark
"	November	1	"	Mary Mildred Schaefer
"	December	6	"	Mary Stephen Wall
"	"	8	"	Crescentia Honkamp
"	"	8	"	Columba Lennan
"	"	8	"	Mary Callista Klauber
1891	February	2	"	Mary Philip Mulvihill
"	March	19	"	Alicia Scheer
"	"	19	"	Mary Paschal Toohey
"	"	19	"	Germaine Balin
"	April	21	"	Mary Oswald O'Connell
"	"	28	"	Francis Assisium Hefling
"	May	1	"	Maria Celestia Robert
"	"	21	"	Mary Grace Long
"	"	25	"	Mary Elizabeth Brannan
"	June	5	"	Beata Meyer
"	September	8	"	Mary Carlos Barman
"	"	8	"	Mary Cleophas Rosenberger
"	"	8	"	Rose Aloysia Iten
"	October	2	"	Francis Regis Poll
"	"	8	"	Mary Laurentia Quade
"	November	1	"	Marie Louis McCloskey
"	December	8	"	Mary Peter Honihan
"	"	8	"	Agnes Loretto McCann
"	"	8	"	Valeria Feign
"	"	8	"	Marie de Sales Browne
1892	March	19	"	Mary Andrew Ryan
"	"	19	"	Mary Gonzales Keough
"	April	14	"	Maria Magdalen Droste
"	"	18	"	Mary Stanislaus Conway
"	June	4	"	Louis Anthony Orlett
"	"	26	"	Marie Perboyre Joyce
"	"	30	"	Mary Clement Devere
"	July	16	"	Victorine Dwyer
"	"	16	"	Mary Jerome Buckley
"	"	16	"	Mary Flavia Daylor
"	"	17	"	Mary Cecilia Egerer
"	September	1	"	Mary Philomene Cuerier
"	"	8	"	Mary Urban Brennan
"	"	8	"	Mary Norbert Beasler

1892	September	8	Sister	Mary Charlotte Canty
"	"	29	"	Evarista Schelp
"	October	3	"	Ann Aloysia Sherman
"	December	8	"	Mary Paul Doyle
1893	January	27	"	Marie Dolores Heitz
"	February	2	"	Marie Joseph Schumacher
"	April	10	"	Clarissa Melcher
"	"	18	"	Mary Ruth Harrison
"	"	24	"	Mary Eloise Steiner
"	"	30	"	Agnes Celestia Meilleur
"	May	1	"	Louis Gonzales Sieber
"	"	1	"	Francis Jerome Quinlan
"	"	24	"	Francis Louise Saettle
"	June	9	"	Maria Alacoque Birnbryer
"	"	21	"	Aloysia Moorman
"	September	8	"	Alphonsine McCool
"	"	8	"	Thomas Aquinas Heiler
"	"	8	"	Agnes Mary Wirries
"	"	8	"	Maria Kostka Callaghan
"	"	9	"	Francis Maria Coakley
"	October	1	"	Mary Helen Flynn
"	"	2	"	Philip Neri O'Connor
"	"	10	"	Teresa Dowling
"	"	30	"	Placida Fox
"	December	5	"	Juliana Hulan
"	"	8	"	Alphonse Gallagher
1894	January	1	"	Mary Augustine Cloherty
"	February	2	"	Maria Ellen Hardy
"	March	17	"	Octavia Sumner
"	"	19	"	Thais Potvin
"	May	1	"	Maria Vincent Ogden
"	"	3	"	Maria Pierre Whitbeck
"	"	12	"	Leonora Denieffe
"	"	27	"	Marie Camillus Brogan
"	August	4	"	Hildegarde Sumner
"	"	6	"	Maria Constance Heavern
"	September	8	"	Mary Cletus Adams
"	"	8	"	Charles Borromeo Otis
"	"	8	"	Edward Denny
"	"	8	"	Rosina Bradley
"	"	8	"	Anna Augustine Koeb
"	"	8	"	Maria Angela Murphy
"	"	25	"	Mary Esther Killian

1894	October	2	Sister	Scholastica Foran
"	December	7	"	Margaret Alacoque Savage
"	"	8	"	Lamberta Kinross
"	"	8	"	Symphorosa Gallagher
1895	January	17	"	Colletta Kuenst
"	February	26	"	Maria Julia Grassbaugh
"	"	26	"	Maria Regina Kline
"	March	19	"	Mary Irma Kinsella
"	"	19	"	Mary Barbara Gau
"	April	30	"	Estelle Paylor
"	September	8	"	Maria Loyola Madden
"	"	8	"	Mary Francis Monaghan
"	"	24	"	Marie Anette Bona
"	"	26	"	Marie Pacifique Flood
"	"	29	"	Mary Irene Clark
"	October	15	"	Maria Fidelis Cain
"	November	1	"	Maria Dorothy Springmeyer
"	December	5	"	Josephine Engert
"	"	8	"	Faustina Blackburn
"	"	8	"	Alberta Nealon
"	"	26	"	Genevieve Gerhardus
"	"	27	"	Mary Magdalen Jónes
1896	January	16	"	Karola Zaczynski
"	February	1	"	Caroline Innsprucker
"	"	2	"	De Sales Clyne
"	"	3	"	Maria Lafayette
"	"	3	"	Clare Fay
"	March	6	"	Avila Fetterly
"	"	18	"	M. Felicia Schuck
"	April	29	"	Domitilla Enderie
"	September	8	"	Evangeline Murphy
"	"	8	"	Melithon Willeke
"	"	8	"	Christine Steuer
"	"	8	"	Avellino Rusch
"	"	8	"	Marita O'Brien
"	"	8	"	Rafaella Leonard
"	"	8	"	Dolorosa Henson
"	"	8	"	Romaine McCorry
"	October	2	"	Alexia O'Connor
"	"	2	"	Maria Gabriella Kinsella
"	November	13	"	Lucille Wilkymackey
"	December	1	"	Anna Mary McAtee
"	"	8	"	Agnes Josephine Caufield

1896	December	8	Sister	Patrice Allen
"	"	8	"	Mary Olive Potvin
1897	February	2	"	Marie Henriette Flannigan
"	"	2	"	Alexandrine Kennedy
"	"	3	"	Marion Purcell
"	"	18	"	Henrietta Maria Linegar
"	March	25	"	Protase Daly
"	April	19	"	Concordia McCloskey
"	"	26	"	Mary Virginia Steiner
"	May	13	"	Maria Carmela Shee
"	"	19	"	Mary Grace Coyle
"	"	30	"	Maria Josetta Egan
"	June	15	"	Mary Bernadine Luers
"	August	28	"	Leonita Mulhall
"	September	7	"	John Berchmans Burns
"	"	8	"	Mary Seraphica Leheney
"	"	8	"	Georgette Schnieder
"	"	8	"	Elizabeth Russell
"	"	8	"	Rose Gertrude Vorspohl
"	October	18	"	Donata Wall
"	November	1	"	Maria Josepha Armstrong
"	"	1	"	Dolorine Dougherty
"	December	8	"	Mary Eveline Bernert
"	"	28	"	Teresa Maria Grady

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